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ART. I.—*The Lay of the last Minstrel; a Poem. By Walter Scott, Esq.* 4to. 1l. 5s. Longman. 1805.

THE world was some years ago visited by a production, entitled the Minstrel; a poem replete with philosophical effusions, and dreams of things,

Which neither are, nor were, nor e'er can be.

Which reveries were made the speculations of a minstrel and a highlander during the middle ages. We congratulate the public on the appearance of a character, who breathes sentiments more congenial to his cast; and who, moreover, hath 'framed a goodly ditty to the harp, a virtue that was never seen in' the minstrel of Dr. Beattie.

Mr. Scott's Minstrel, opprest with years and poverty, 'having fallen upon evil days and evil tongues,' arrives at Branxholm Castle, the residence of Anne, Duchess of Monmouth and Buccleuch, widow of the unfortunate James, Duke of Monmouth, beheaded in 1685. Having been hospitably entertained, he requests permission to exhibit 'some vanity of his art.' The offer is accepted, and he commences the recitation of a feudal tale, accompanied by the harp.

'This poem,' says Mr. Scott, in a short preliminary advertisement, 'is intended to illustrate the customs and manners, which formerly prevailed on the borders of England and of Scotland. The inhabitants, living in a state, partly pastoral and partly warlike, and combining habits of constant depredation with the influence of a rude spirit of chivalry, were often engaged in scenes, highly susceptible of poetical ornament.' In the happiness of the author's choice of subject, and his peculiar talents and capability to adorn

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it, we entirely agree; but we cannot give so ready an assent to the reasons, urged in favour of other parts of the plan, developed in the preface. 'The poem,' continues Mr. Scott, 'is put into the mouth of an ancient minstrel, the last of his race; who, as he is supposed to have survived the revolution, might have caught somewhat of the refinements of modern poetry, without losing the simplicity of his original model.' The advantage here specified, as resulting from this poetical stratagem, is rather specious than real. Though it may, in some respects, excuse the blending together the styles of different ages, it will not justify a mixture of national dialects. To be consistent with his situation, and the time in which the reciter is placed, his language should be provincial; but this peculiarity of idiom is liable to objections, too obvious to require a comment; and accordingly the poem exhibits few features of a Scottish origin. Nor is this the only difficulty, which results from this species of fiction. The author of a work, professedly modern, treating of romantic subjects, may perhaps be justified in grafting antiquated modes of expression upon the phraseology of his own time; and the licence may be vindicated on the same ground as the use of technical terms in dissertations on the sciences, or arts, to which they are appropriated. He who rejects them, must cloak his meaning in words of vaguer import, or have recourse to tedious circumlocution. We are also tempted to consider the objections, raised to this style, 'the cant of those who judge by principles rather than by perception,' and who, whilst they except against this composite order of poetry, would perhaps be less pleased by a more rigid adherence to unity of parts, than that which it exhibits. But if the poet antedate his production, or put his narration in the mouth of a fictitious character, he must recollect that he, in both cases, deprives himself of much latitude of imagery, as well as of diction; that though he be correct, in using the phraseology of an æra, of which his work is the supposed growth, he cannot anticipate the modes of expression, or the embellishments of a posterior age, and his strains must be, as well *persona convenientia*, as possessed of the common requisites and beauties of poetry. Mr. Scott's modesty perhaps prevented him from advancing what is the best justification of the plan he has adopted; namely, its having given rise to much excellent discursive poetry, in the conversations which take place between the Lady of Buccleuch and the minstrel, during pauses in his narrative, in the opening stanzas of the different cantos, which usually spring out of these colloquial interludes, and in sudden effusions of sentiment in the course

of his narration. In this Mr. Scott has followed the example of the old *Trouveurs*, who sometimes break the thread of their story to give vent to feelings, awakened by the subject of their lay. Many instances of these are exhibited in the history of *Partenopex de Blois*, translated by M. *Le Grand*, and indeed in several of the productions of the same æra, as well romances, as *fabliaux* and tales. The impassioned bursts of the old minstrel have, however, usually a sameness of character; while those of Mr. Scott are more happily diversified, and more judiciously intermingled with the matter of his song. From the tribute of applause which we unfeignedly pay to these eccentric flights, we must, however, except a strange rhapsody, prefixed to the fifth canto. When we read this, we were almost tempted to imagine that the demon of metaphysics had broken loose from his cemetery at Glasgow, to sport amongst the sprites upon the border, making verse hideous.

Another singularity of style is thus announced amongst the same prefatory observations: 'As a description of scenery and manners was more my object than a combined and regular narrative, the plan of the ancient metrical romance was adopted, which allows greater latitude than would be consistent with the plan of a regular poem. The same model offered other facilities, as it permits an occasional alteration of measure, which in some degree authorises the changes of rhythm in the text.' With respect to the concluding sentence, it must be observed, that there is this difference between the licence of the old romancer, and that assumed by Mr. Scott: the aberrations of the first are usually casual and slight; those of the other, premeditated and systematic. The old romancer may be compared to a man, who trusts his reins to his horse: his palfrey often blunders, and occasionally breaks his pace, sometimes from vivacity, oftener through indolence. Mr. Scott sets out, with the intention of diversifying his journey by every variety of motion. He is now at a trot, now at a gallop; nay, he sometimes stops, as if to

'Make graceful caprioles and prance

Between the pillars.'

A main objection to this plan is to be found in the shock which the ear receives from violent and abrupt transitions. On the other hand, it must be allowed, that as different species of verse are individually better suited to the expression of the different ideas, sentiments, and passions which it is the object of poetry to convey, the happiest effects may be produced by adapting to the subject its most congenial structure of verse.

We pass now to a detailed consideration of the work itself.

We are arrested in the very outset by beauties of no ordinary stamp, and the description of the aged minstrel, on his admission to the Duchess of Buccleuch's presence, may perhaps serve as a fair specimen of Mr. Scott's best style of modern poetry.

' But when he reached the room of state,
Where she with all her maidens sate,
Perchance he wish'd his boon denied;
For when to tune his harp he tried,
His trembling hand had lost the ease,
Which marks security to please;
And scenes, long past, of joy and pain,
Came wildering o'er his aged brain:
He tried to tune his harp in vain.'

At length, encouraged by the kindness of his illustrious hostess,

' Amid the strings his fingers strayed,
And an uncertain warbling made;
And oft he shook his hoary head;
But when he caught the measure wild,
The old man raised his face and smil'd;
And lighted up his faded eye
With all a poet's extacy.

' In varying cadence, soft or strong,
He swept the sounding chords along.
The present scene, the future lot,
His toils, his wants, were all forgot.
Cold diffidence and age's frost
In the full tide of song were lost.
Each blank, in faithless memory void,
The poet's glowing thought supplied;
And, while his harp responsive rung,
'Twas thus the latest minstrel sung.'

His lay is a fictitious story of the Buccleuch family, in which, however, some historical truths and traditionary anecdotes are intermixed. The commencement of the action dates from a short time after the death of Sir Walter Scott, who, engaged in a feud with the Kerrs of Cessford, was slain by that clan in the streets of Edinburgh in the year 1552. The time occupied in the action is three days and three nights. The scene opens with a most animated description of the state of military preparation and feudal pomp maintained within the walls of Branxholm. We soon enter upon the story. A mutual passion exists between Margaret, daughter of the deceased laird of Buccleuch, and Lord Cranstoun,

a feudal chief, connected with the Kerrs, the murderers of her father. The lady Margaret has little to hope from the sympathy of her mother, a matron of high and haughty spirit, and withal addicted to magic. To save the lady (who has many great and good qualities) from the ill repute, which might, in consequence, attach to her, the author informs us, that she

‘Wrought not by forbidden spell:
For mighty words and signs have power
O'er sprites in planetary hour.’

This lady, having retired to her bower, overhears a conversation between a river and a mountain spirit, which gives rise to the principal action of the poem. There is somewhat of ludicrous in this conference, which is thus opened by the spirit of the mountain :

‘Sleep'st thou brother?—Brother, nay’—

replies he of the river. This may be ‘very pretty and gent,’ as Mr. Bayes says, but to our mind, it savours too much of the small talk, which passes between two beings of a similar description in a certain frantic production, entitled, if we recollect right, *the Ancient Mariner*. From these unearthly voices the lady of Buccleuch gathers, that the stars will shed no kindly influence on Branxholm ‘till pride be quelled and love be free.’ Undismayed by the intelligence, she determines by magic, to cross the decrees of the planets, and under the influence of this resolution, dispatches Sir William of Deloraine, a retainer of the family, on a mysterious errand to Melrose Abbey.

‘A stark moss-trooping Scott was he,
As e'er couch'd border lance by knee.
Through Solway sands, through Tarras moss,
Blindfold, he knew the paths to cross;
By wily turns, by desperate bounds,
Had baffled Percy's best blood-hounds;
In Eske, or Liddell, fords were none,
But he would ride them, one by one;
Alike to him was time, or tide,
December's snow, or July's pride;
Alike to him was tide, or time,
Moonless midnight, or maddin prime.
Steady of heart, and stout of hand,
As ever drove prey from Cumberland;
Five times outlawed had he been,
By England's king and Scotland's queen.’

The lady directs him to inform the monk of St. Mary's aisle that the time was come for him to watch with her messenger, 'to win the treasure of the tomb.' She concludes—

' What he gives thee, see thou keep ;
Stay not thou for food, or sleep.
Be it scroll, or be it book,
Into it, knight, thou must not look ;
If thou readest, thou art lorn ;
Better hadst thou ne'er been born.'

Deloraine replies—

' O swiftly can speed my dapple-grey steed,
Who drinks of the Teviot clear ;
Ere break of day,' the warrior 'gan say,
' Again will I be here :
And safer by none may thy errand be done,
Than, noble dame, by me ;
Letter nor line know I never a one,
Wer't my neck-verse at Hairibee.*

In the rough but spirited sketch of the marauding borderer, and in the *naïveté* of his last declaration, the reader will recognize some of the most striking features of the ancient ballad. The description of Deloraine, passing the river Aill, in the execution of the lady's orders, seems admirably calculated to call forth the powers of a sister art :

' At the first plunge the horse sunk low,
And the water broke o'er the saddle bow ;
Above the foaming tide, I ween
Scarce half the charger's neck was seen ;
For he was barded from counter to tail ;
And the rider was armed complete in mail ;
Never heavier man and horse
Stemm'd a midnight torrent's force ;
The warrior's very plume, I say,
Was daggled by the dashing spray ;
Yet through good heart, and our lady's grace,
At length he gained the landing place.'

The second canto (for the poem is distributed into six divi-

* The place of execution for border marauders at Carlisle. The neck verse was the beginning of the 51st psalm, read by criminals claiming benefit of clerkship.

sions) opens with a picture of the Abbey of Melrose, almost as highly wrought as the work which it portrays:

If thou would'st view fair Melrose aright,
Go visit it by the pale moon-light;
For the gay beams of lightsome day
Gild, but to flout, the ruins grey,
When the broken arches are black in night,
And each shafted oriel glimmers white;
When the cold light's uncertain shower
Streams on the ruined central tower;
When buttress and buttress, alternately,
Seem framed of ebony and ivory,
When silver edges the imagery,
And the scrolls, that teach thee to live and die;
When distant Tweed is heard to rave,
And the owl to hoot o'er the dead man's grave;
Then go, but go alone the while
Then view St. David's ruined pile;
And, home returning, soothly swear,
Was never scene so sad and fair.'

He is admitted, and reports his errand to the monk of St. Mary's aisle, who receives it with mysterious horror; and, after darkly alluding to years of fruitless penance, 'for knowing what should ne'er be known,' thus apostrophizes the knight:

'Would'st thou thine every future year,
'In ceaseless prayer and penance dree;
'Yet wait thy latter end with fear
'Then, daring warrior, follow me.'

The answer breathes the true spirit of border piety—

'Penance, father, will I none;
'Prayer know I hardly one.
'For prayer, or mass can I rarely tarry,
'Save to patter an Ave Mary,
'When I ride on a border foray;
'Other prayer can I none,
'So speed me mine errand, and let me begone.'

The monk and the knight now proceed to the cloisters, in furtherance of their awful commission. Mr. Scott has not, however, done with his favorite scene; we have yet again three stanzas, descriptive of its beauties. These are more laboured than the preceding: there is besides a talk of *fleur de lys, quatre feuilles, corbels, plinth and capital*. Now

though we are willing to allow the narrator a taste for gothic architecture, and powers, adequate to a general picture of its beauties, we can hardly consider him sufficiently skilled in its language, to give a minute analysis of parts. Whatever may have been the estimation of the Scottish romancers, during the middle ages, it does not appear, that an equal degree of credit descended to their successors of a later age. Very few of the names of these are handed down to us: their rank and station are utterly unknown. The oblivion, into which they have fallen, as it is a proof that they were little regarded by their contemporaries, leads also to the conclusion, that they had little inducement to cultivate adscitious acquirements; no traces of which, moreover, are to be found in their works. But the conjectures of those who have attempted to penetrate the veil of obscurity which has been drawn over their memory, are yet more unfavourable to such a supposition. Mr. Scott himself is, we believe, amongst those, who imagine them to have been the pipers in border families; and a passage in the present poem indicates a similar conviction:

‘Of late before each martial clan
They blew the death note in the van.’

Canto 6th.

One of this class is not likely to understand the learned terms of art, and still less to draw an illustration from the *maestranzas*, or equestrian spectacles of Spain; as is the case in one of these stanzas. This is one of the errors, which we noticed, as naturally resulting from the plan, adopted by the author, at the commencement of this review.

Arrived at the scene of action, the monk discloses to Deloraine the nature of the task, which they are to perform. He announces himself as the friend and associate of the renowned wizard, Michael Scott, by whom he had been on his death bed enjoined to bury with him his magic book, with a solemn command, that it should not be brought to light, ‘save at his chief of Branksome’s need;’ and this past, should be restored to his sepulchre. The monk’s account of the wizard’s burial, and the impression, which, aided by the circumstances of time and place, it makes on the rugged borderer, must not be omitted:

‘It was a night of woe and dread,
When Michael in the tomb I laid;
Strange sounds along the chancel past;
The banners waved without a blast.’

Still spoke the monk, when the bell tolled one;
I tell you, that a braver man
Than William of Deloraine, good at need,
Against a foe ne'er spurr'd a steed;
Yet somewhat was he chill'd with dread,
And his hair did bristle upon his head.'

The effect, produced by the glare of a sepulchral lamp, on opening Michael Scott's tomb, as well as the appearance and garb of the dead wizard, again call forth Mr. Scott's descriptive powers in the following stanzas:

'With beating heart, to the task he went,
His sinewy frame o'er the grave-stone bent;
With bar of iron heaved amain,
Till the toil-drops fell from his brows like rain.
It was by dint of passing strength,
That he moved the massy stone at length.
I would you had been there to see,
How the light broke forth so gloriously;
Streamed upward to the chancel roof,
And through the galleries far aloof.
No earthly flame blazed e'er so bright;
It shone like heaven's own blessed light;
And issuing from the tomb,
Shewed the monk's cowl, and visage pale,
Danced on the dark-brow'd warrior's mail,
And kissed his waving plume.

'Before their eyes the wizard lay,
As if he had not been dead a day;
His hoary beard in silver rolled,
He seemed some seventy winters old;
A palmer's amice wrapped him round,
With a wrought Spanish baldric bound,
Like a pilgrim from beyond the sea:
His left hand held his book of might,
A silver cross was in his right,
The lamp was placed beside his knee:
High and majestic was his look,
At which the fellest friends had shook,
And all unruffled was his face
They trusted his soul had gotten grace.'

The agitation of the monk, at the sight of the man, whom he had loved with brotherly affection, the horror of Deloraine, and his belief that the corpse frown'd, as he withdrew the magic volume from its grasp, are, in a succeeding part of the narrative, circumstances, not more happily conceived, than exquisitely wrought.

A very pretty description of morning, and an interview between Lord Cranstoun and Margaret of Branhholm 'in greenwood shade' affords a good relief to the horrors of the preceding night. While the lovers are engaged in conversation, Lord Cranstoun's horse is held by a goblin dwarf, who serves as sentinel against a surprize, and will hereafter play a principal part in this border drama. The idea of this non-descript monster is borrowed from a tradition, respecting a being, called Gilpin Horner, who made his appearance, and stayed some time at a farm-house on the borders, till he was summoned thence by a shrill voice, which he acknowledged to be the cry of one Peter Bertram, whom he had frequently been heard to call upon. The information, given in a note on this subject, is taken from the account of a gentleman, who minutely many particulars, respecting his appearance and department. Mr. Scott has also collected some other anecdotes respecting the imp, from authentic sources; but it does not appear from these, that he was otherwise remarkable than for pinching the children, an inordinate love of cream, (both reasonably good elvish tastes) and for frequently exclaiming, 'Tynt! tynt!' which, being interpreted, signifies, 'Lost! lost!' We extract the account of his first introduction to Lord Cranstoun.

'Twas said, when the baron a hunting rode
Thro' Redesdale's glens, but rarely trod,
He heard a voice cry 'Lost, lost, lost!'
And, like tennis ball by racket tost,
A leap of thirty feet and three
Made from the gorse this elfin shape,
Distorted like some dwarfish ape,
And lighted at Lord Cranstoun's knee.
Lord Cranstoun was some whit dismay'd
'Tis said that five good miles he rade,
'To rid him of his company;
But where he rode one mile, the dwarf ran four,
And the dwarf was first at the castle door.
Use lessens marvel, it is said:
This elvish dwarf with the baron staid;
Little he eat, and less he spoke,
Nor mingled with the menial flock;
And oft apart his arms he toss'd,
And often muttered 'Lost! lost! lost!'

The idea of the imp domesticating himself with the first person he met, and subjecting himself to his authority, is perfectly consonant to old opinions. Ben Jonson, in his play

of the '*Devil is an Ass*,' has founded the leading incident of that comedy upon this article of the popular creed. A fiend, styled *Pug*, is ambitious of figuring in the world, and petitions his superior for permission to exhibit himself upon earth. The devil grants him a day-rule, but clogs it with this condition:

Satan.—' Only thus more, I bind you
To serve the first man that you meet ; and him
I'll shew you now; observe him, follow him ;
But once engaged, there you must stay and fix.'

It is observable, that in the same play *Pug* alludes to the sparseness of his diet. M. Scott's goblin, though '*waspish, arch, and litherlie*,' proves a faithful and honest retainer to the lord, into whose service he had intruded himself. This sort of inconsistency seems also to form a prominent part of the diabolic character. Thus in the romances of the Round Table, we find Merlin, the son of a devil, exerting himself most zealously in the cause of virtue and of religion, the friend and counsellor of King Arthur, the chastiser of wrongs, and the scourge of the infidels. The imp now gives a proof of his fidelity in making a signal to the lovers to part and fly. Lord Cranstoun, passing eastward through the glade, meets Deloraine, returning from his mission to Melrose. Their feudal hate bursts forth into immediate hostility. In the combat which ensues, the Scott is pierced through by the baron's lance ; but he, shocked at the evil he had committed against the kinsman of his love, orders his page to tend the borderer's wounds, and to convey him to Branxholm ; while he himself gallops homeward, under the apprehension of a pursuit. The goblin, in exploring Deloraine's wounds, discovers the magic book ; but its clasps will not yield to the pressure of an *unchristened* hand. They at length give way, on being rubbed with the wounded man's curdled gore.

'A moment then the volume spread,
And one short spell therein he read
It had much of glamour might ;
Could make a maid appear a knight,
* * * * *
And youth seem age, and age seem youth.
All was delusion, nothing truth.'

He is discouraged from a farther prosecution of his studies by a severe buffet from an invisible hand ; but he had learned what was sufficient for his purpose. He throws Deloraine upon his horse, carries him into Branxholm before the eyes of the

warders, who, fascinated by the spell, see nothing but a load of hay pass over the drawbridge. He casts his burden down at the threshold of the lady's bower.

'And but that stronger spells were spread,
He had flung him on her very bed.
Whate'er he did of gramarye,
Was always done maliciously.'

To counterbalance the good action he had thus ungraciously performed, he now trains the young Buccleuch to the woods under the guise of one of his play-fellows, while he himself, returning to Branxholm, enacts the part of the youthful laird. The little Buccleuch, unable to retrace his footsteps, is made prisoner by two English bowmen. There is much merit in the scene between the boy and the archers, and the description of the garb and manners of the latter, at once picturesque and classical, forms a relief to the other casts of the border soldiery. Thus closes the second day. The evening presents us with a new act, a border alarm. Margaret of Branxholm retires to enjoy 'the house of silence and of rest.'

'Her blue eyes sought the west afar;
For lovers love the western star.
To yon the star o'er Penchrych pen,
That rises slowly to her ken,
And spreading broad its wavering light,
Shakes its loose tresses on the night;
Is yon red blaze the western star?
Oh! 'tis the beacon blaze of war.'

All is now hurry and preparation within the walls of Branxholm. The measures taken, the orders issued, and the various conjectures which are afloat during the night, respecting the force and object of the enemy, give a singular air of reality to this picture. The dawn displays the smoke of ravaged fields, and shepherds, with their flocks, flying before the storm. Tidings brought by a tenant of the family, not used to seek a shelter on light occasions of alarm, disclose the strength and object of the invaders. This man is a character of a lower and of a rougher cast than Deloraine. The portrait of the rude retainer is sketched with the same masterly hand. Here again Mr. Scott has trod in the footsteps of the old romancers, who confine not themselves to the display of a few personages, who stalk over the stage 'on stately stilts;' but usually reflect all the varieties of character that marked the æra, to which they belong. The interesting example of manners, thus preserved to us is not the only advantage; which re-

suits from this peculiar structure of their plan. It is this, amongst other circumstances, which enables them to carry us along with them, under I know not what species of fascination, and to make us, as it were, credulous spectators of their most extravagant scenes. In this they seem to resemble the painter, who, in the delineation of a battle, while he places the adverse heroes of the day, combating in the front, takes care to fill his back ground with subordinate figures, whose appearance adds at once both spirit and an air of probability to the scene.

The following stanzas, describing the march of the English forces, and the investiture of the castle of Branhholm, display a great knowledge of ancient costume, as well as a most picturesque and lively picture of feudal warfare :

‘ Soon on the hill’s steep verge he stood
That looks o’er Branksome’s tower and wood ;
And martial murmurs from below,
Proclaimed the approaching Southern foe.
Through the dark wood, in mingled tone,
Where border-pipes and bugles blown.
The coursers neighing he could ken,
And measured tread of marching men ;
While broke at times the solemn hum,
The Almayn’s sullen kettle-drum ;
And banners tall, of crimson sheen,
Above the copse appear ;
And glistening through the hawthorns green,
Shine helm, and shield, and spear.
Light forayers first, to view the ground,
Spurr’d their fleet coursers loosely round ;
Behind, in close array and fast,
The Kendale archers, all in green,
Obedient to the bugle-blast,
Advancing from the wood were seen.
To back and guard the archer band,
Lord Dacre’s bill-men were at hand ;
A hardy race, on Irthing bred,
With kirtles white, and crosses red ;
Arrayed beneath the banner tall,
That streamed o’er Acre’s conquered wall ;
And minstrels, as they marched in order,
Played ‘ Noble Lord Dacre, he dwells on the border.’
Behind the English bill and bow,
The mercenaries, firm and slow,
Moved on to fight, in dark array.
By Conrad led of Wolfensteine,
Who brought the band from distant Rhine,
And sold their blood for foreign pay.

The camp their home, their law the sword,
 They knew no country, owned no lord :
 They were not armed like England's sons;
 But bore the levin-darting guns;
 Buff coats, all frounced and bordered o'er,
 And morsing-horns and scarfs they wore;
 Each better knee was bared, to aid
 The warriors in the escalade;
 All, as they marched, in rugged tongue,
 Songs of teutonick feuds they sung.

‘ But louder still the clamour grew,
 And louder still the minstrels blew,
 When from beneath the greenwood tree,
 Rode forth Lord Howard's chivalry;
 His men at arms, with glaive and spear,
 Brought up the battle's glittering rear:
 There many a youthful knight, full keen
 To gain his spurs, in arms was seen;
 With favour in his crest, or glove,
 Memorial of his Ladye love.
 So rode they forth in fair array,
 Till full their lengthened lines display;
 Then called a halt, and made a stand,
 And cried, ‘ St. George, for merry England!’

A parley is now sounded, and the English leaders demand of the Lady of Buccleuch, that William of Deloraine should be delivered up to suffer ‘ march treason pain’ for having slain the brother and ‘ harried the lands of Richard Musgrave,’ and that an English garrison should be received into Branxholm, as a security against the future excesses of her restless clan. In default of this they announce their intention to assault the castle and so carry off the young Buccleuch prisoner, to be educated as a page in King Edward's court. The apprehension, however, of being intercepted in their retreat afterwards induces the invaders to compromise their claims, and refer the issue of the dispute to a duel between Musgrave and Deloraine on the succeeding day.

The hour of combat arrives; the champions engage, and the strife, long doubtful, at length terminates in the defeat and death of Musgrave; when, lo! the supposed Deloraine proves to be the Lord Cranstoun, who through the power of the glanour spell had assumed the appearance of the Scott.

The style of the old romancers has been very successfully imitated in the whole of this scene; and the speech of Deloraine, who, roused from his bed of sickness, rushes into the lists, and apostrophizes his fallen enemy, brought to our recollection, as well from the peculiar turn of expression

in its commencement as in the tone of sentiments, which it conveys, some of the *funebres orationes* of the *mort Arthur*. The victor now leads the young Buccleuch, the prize of combat to his mother, who, overborne by the instances of Howard, the intercessions of the friendly chiefs, and still more by the influence of the stars, consents to an immediate union of the lovers. English and Scotch now adjourn to Branxholm castle to solemnize the spousals. The appearance and dress of the company, assembled in the chapel, and the description of the subsequent feast, in which the hounds and hawks are not the least important personages of the drama, are again happy imitations of those authors, from whose rich but unpolished ore Mr. Scott has wrought much of his most exquisite imagery and description. A society, such as that assembled in Branxholm castle, inflamed with national prejudices, and heated with wine, seems to have contained in itself sufficient seeds of spontaneous disorder; but the goblin page is well introduced, as applying a torch to this mass of combustibles. Quarrels, highly characteristic of border manners, both in their cause and the manner in which they are supported, ensue, as well among the lordly guests, as the yeomen assembled in the buttery. To allay this scene of confusion, the Lady of Buccleuch invites the minstrels to display the powers of their art. The first who steps forth is Albert Græme of the debateable land. His lay is a border ballad of very simple construction, in stanzas of four lines, with alternate rhymes, the second line of each containing the burden of the 'The sun shines fair on Carlisle wall.' The reader will recollect, that a burden, totally unconnected with the subject, is a very common peculiarity in the old English ballad, and the same singularity appears to exist in the rude and early productions of the North of Europe. It should seem, that this custom had originated in the adoption of the burden, as well as the air of some older composition in productions of an after date, the later minstrel not pausing to inquire, what connection existed between his own ballad and the words he had engrafted on it. In the same manner we have preserved the *refrein* of a Celtic song in *Down derry down*, formerly a druidical chant, though now degraded into a chorus for vulgar ballads. Mr. Scott, however, has struck out a refinement on the practice of the 'ancient song enditers,' without destroying the resemblance, which he obviously meant to preserve. His burden is not always insulated in the stanza, but sometimes very happily connected with the thread of the narrative. The second minstrel is Fitztraver, formerly bard to the accomplished Surrey, who fell a victim

to the jealousy of Henry VIII. and now a retainer to his kinsman Howard. His lay is founded on the story of Cornelius Agrippa having exhibited to his late lord, in a magic mirror, the beautiful Geraldine, the object of his amorous vows. It is written in the stanza of Spencer, and Mr. Scott has shewn a command of that very difficult metre, unattained by any of his predecessors. The only objection to which it seems to be obnoxious, is a more ornate style of expression, than can be justified by the works of any cotemporary poet. The third reciter is a bard from the Orkneys. His lay, as simple in its construction as that of the border minstrel, embraces some of the wilder Scottish superstitions.

These lyrical effusions are all possessed of infinite merit. Estimating them by their intrinsic excellence, perhaps the first place should be assigned to the lay of Fitztraver, and the second to that of the minstrel from the Orkneys. The rank of the border ballad is thus necessarily ascertained. But if tried by another scale, and classed according to the resemblance they bear to productions, of which they are professed imitations, the exact reverse of the order before established will perhaps result from this application of a different test.

At the conclusion of the last lay, the hall is instantaneously darkened, the goblin page sinks terrified to the ground, a thunderbolt bursts upon the wretched imp, the darkness is as suddenly dispersed, the elf is no longer to be found, and Deloraine announces to the terrified guests, that he had seen, amidst these circumstances of terror, the wizard, Michael Scott. Under the impression of his declaration and of the scene, of which she had been a witness, the Lady of Buccleuch renounces for ever the study of magic; and the assembled guests vow a pilgrimage to Melrose, for the repose of the magician's soul. With this procession terminates the action of the poem.

It will be easily believed, that the aged minstrel finds a harbour from future indigence and sorrow, in the munificence of the widow of Monmouth. His dismissal from the scene may in every respect vie with his first introduction, quoted at the commencement of the present critique.

It will be apparent to our readers from the outline here presented to their view, as well as the extracts with which it is interspersed, that Mr. Scott has made the ancient ballads still more than the compositions, which they succeeded, the objects of his imitation. If he is more consistent in his sentiments than he sometimes is in his diction, it must at least be allowed, that he has, in his imitations of ancient style, surpassed all who have laboured in the same vineyard, and that he

has shewn no common judgment in that part of his task, which most peculiarly demands the exercise of taste and discrimination. To him may truly be applied the encomium passed by the critic on a celebrated author of antiquity. *Nec temerè et passim verba exoleta arripuit, sed ex antiquis solum voces et formæ exquisitiores, quibus sermonem suum distingueret, libavit.*

The most marked features of his versification are richness, fluency, and strength; but it must be confessed that either an aversion to the *limæ labor et mora*, or a too great affectation of the *improvisatore* style, (for we know not to which of these two causes the vice is to be assigned) has betrayed him into some as striking anomalies of prosody, as mark the productions of his venerable prototypes.

Such is the outline of the Lay of the last Minstrel. It would be averring too much, to say that defects are not conspicuous in the conduct of the story. The last engine employed is in a strain of miracle unnecessarily violent; it may be said that the rape of the magic volume does not tend to the important events, which its production, under such highly wrought circumstances of terror, would lead us to expect; and the same objections may perhaps be raised to the ministry of the goblin page. But after all, these animadversions will probably share the fate of the censures passed by the commentator on the sylphs of Pope, and the scholia of *Poco Curante* on the machinery of Homer. They will be allowed as speculative truths, but will take little from the pleasure, or interest, excited by the work before us.

The principal object, as avowed by the author in his introduction, has been completely attained. In descriptions of scenery and manners, Mr. Scott stands unrivalled amidst the poets of the present generation. No beauties of nature, hid from the vulgar eye, escape his observation; while he frequently adorns what is obvious and common, either by novelty of allusion, or felicity of expression. His pictures of border manners and border superstitions, are still more striking, because this species of excellence is yet more rare. In this respect Mr. Scott has enjoyed many advantages, resulting from his own peculiar situation and early habits. Born in the country once pregnant with events, similar to those which his verse portrays, he appears to snatch much of local enthusiasm from the ground he has trod. Nursed amid scenes,

Where every mountain

Inspiration breathed around,

he has caught what fragments of traditionary lore float down

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the stream of time, he has woven these into his narrative, he has from these given a colouring to what is the offspring of his own vivid imagination, and he has wrought the whole into a tissue, at once beautiful and consistent.

It remains for us but to mention the notes, which contain a great treasure of antiquarian knowledge, but are written in so light and pleasing a style, that they may afford pleasure as well as information to those most averse from black-letter research.

ART. II.—*A short Statement of some important Facts, relative to the late Election of a Mathematical Professor in the University of Edinburgh; accompanied with original Papers and critical Remarks. The second Edition. 8vo. Edinburgh. 1805.*

IF length were the sole measure of literary value, the present pamphlet would not call for so prominent a situation in our review. But it is the work of Professor Dugald Stewart, a name long entitled to attention and respect; and more than this, it involves, in the narrative of a particular event, considerations of the most universal import, to which if the readers of this article remain insensible, the fault shall not be in our intentions, though it may be in our ability.

By the death of Dr. Robison on the 30th of last January, a vacancy took place in the chair of Natural Philosophy, in the University of Edinburgh. The right of election is vested in the Lord Provost, magistrates, and town-council; who, without any solicitation on the part of Mr. Playfair, appointed that gentleman to a situation for which his distinguished merit so manifestly pointed him out. By this means the mathematical professorship, which Mr. Playfair had held, became vacant; and the patrons determined to proceed with all possible deliberation in the execution of this part of their duty.

A candidate, however, soon appeared, whose pretensions seemed much to eclipse those of all others. This was Mr. Leslie, long known as a mathematician, and lately distinguished by the adjudication to him by the Royal Society, of Count Rumford's prize for his experimental Inquiry concerning Heat, published during the last year. The success of Mr. Leslie seemed highly probable, when some obscure insinuations begun to be circulated to the disadvantage of his character and principles. These assumed at last a definite shape. A day or two before the election, a discovery was made of a very

dangerous doctrine, supposed to be inculcated in a note subjoined to his Treatise on Heat; a doctrine, which, it was said, involved all the atheistical principles of Mr. Hume's philosophy.

'Of the existence of such a note, (says Mr. Stewart,) I had never heard before, nor indeed could I easily conceive how it was possible to introduce the alleged discussion into a work entirely physical. That the charge was completely unfounded, my knowledge of Mr. Leslie has satisfied me from the beginning; but I thought it possible, that if, by any accident, he had really been led to venture on that metaphysical ground, (which of all my acquaintance he seemed the least likely to do,) he might, in discussing some point which he had not duly studied, have stumbled on ambiguous expressions which would require explanation; I accordingly sent for the book, which till then I had never opened, and was not a little astonished, when I found that the passage objected to, contained nothing, (nothing at least connected with the alleged charge,) but what I myself, and many others much better and wiser than me, had openly avowed as our opinions. The passage, in short, is this:

'Mr. Hume is the first, as far as I know, who has treated of causation in a truly philosophic manner. His essay on necessary connection seems a model of clear and accurate reasoning. But it was only wanted to dispel the cloud of mystery, which had so long darkened that important subject. The unsophisticated sentiments of mankind, are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than a constant and invariable sequence. This will distinctly appear from a critical examination of language, that great and durable monument of human thought,' &c. &c. Leslie on Heat. p. 16. p. 521.

'If Mr. Leslie in the foregoing extract, had qualified the first sentence, by saying, that Mr. Hume's essay on necessary connection (*so far as it relates to physical causes and effects merely*) is a model of clear and accurate reasoning, I do not think it possible that the slightest objection could have been made to his assertion by any person at all acquainted with the subject, even though he had only read the note in question. But when that note is compared with the passage in the text which it professes to illustrate, it is evident to a demonstration, that it was of *physical causes alone* that Mr. Leslie could be supposed to speak. His argument is directed against the unphilosophical supposition of the agency of invisible intermedia, to account for the phenomena of gravitation, (a supposition, by the way, which has been always considered as one of the most dangerous weapons of the atheist) and after remarking, that such theories serve only to torture the imagination, without obviating or lessening the difficulty, he concludes with the following very just and striking reflection.

'It is a remarkable and instructive fact in the history of philosophy that impulsion should have been at one period the only force that was

admitted. The motion of a falling stone, was certainly not less familiar to the senses than that of a stone which is thrown; but in the latter case, the contact of the hand was observed to precede the flight of the projectile; and this circumstance seemed to fill up the void, and satisfy the imagination. Gravitation sounded like an occult quality; it was necessary to assign some mechanical cause, and if there were no visible impulses to account for the weight of a body, might not that office be performed by some subtile invisible agent? Such was the way of metaphysical prejudice, that even Newton, forgetting his usual caution, suffered himself to be borne along. In an evil hour, he threw out those hasty conjectures concerning ether, which have since proved so alluring to superficial thinkers, and which have, in a very sensible degree, impeded the progress of genuine science. So far from resolving weight or pressure into impulse, we have seen that the very reverse takes place, and that impulse itself is only a modification of pressure. This statement has already some distinguished adherents, and must in time become the received opinion. Science has experienced much obstruction from the mysterious notions long entertained concerning causation.' *Ibid.* p. 135.

'At the close of this passage, Mr. Leslie refers to note 16 at the end of his volume, which note must therefore be considered as a continuation of the foregoing observations; and of consequence, the meaning of the word causation, when it occurs in the latter,* must be limited, according to every rule of fair interpretation, by that sense, in which alone the author could be possibly supposed to employ it in the former.'

To these candid and judicious observations we may be permitted to add, that part of Mr. Leslie's note seems to preclude the notion, that he intended to deny the agency of intelligent, as well as of blind causes. 'The unsophisticated sentiments of mankind,' he says, 'are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than a *constant and invariable sequence*.' But no man could ever dream of maintaining, that mankind do not universally agree in the operation of intelligent causes, an agreement which has been ever considered by the atheist as well as by the theist, to be the natural foundation of religion. Wherever savages, (says Abbè Raynal) see motion which they cannot account for, they suppose a soul. Let Mr. Leslie's opinions then have been as much biassed towards atheism, as his warmest opponents can suppose, he cannot be presumed to have made use

* There is some ambiguity of expression in this place. *Latter*, by the rules of grammar, should refer to 'foregoing observations' which is the last antecedent. The author, however, doubtless intended it to apply to the *note*, in which alone it was material to point out that the word *causation* was to be taken in a limited sense. *Rev.*

of an argument, which is manifestly contradicted by universal experience.

Mr. Leslie, however, aware of the danger to which this clamour exposed him, addressed a letter to the Rev. Dr. Hunter, professor of divinity, in which he disavows every inference which may be drawn from his note, to the prejudice of religious truths. The gross misapplication which Mr. Hume had made of reasonings respecting physical causes, to invalidate the argument for the existence of a Deity, it did not fall under his plan to point out, in a treatise entirely confined to physical discussions; especially as that had been done by Dr. Reid and others, in a manner which he conceives to be completely satisfactory to every reader who understands the argument. Should he give another edition of his work, he pledges himself to shew, in an additional paragraph, how grossly and injuriously he had been misrepresented on this occasion. This letter appears to have given, as well it might, thorough satisfaction to Dr. Hunter, who transmitted it to the ministers of Edinburgh, accompanied with his opinion, that the proceedings against Mr. Leslie should be dropped. These gentlemen, however, thought otherwise, pronounced the letter unsatisfactory, and presented a representation to the patrons of the university, claiming a right of *avis amentum* in the election of professors, by virtue of a charter of James VI. and remonstrating against the appointment of Mr. Leslie, on the ground of the celebrated *note*. With the legal question the public have no concern; the language of the theological objection is as follows: After setting out the words of the note as far as 'constant and invariable sequence,' they proceed; 'from which it is evident, that Mr. Leslie, having, along with Mr. Hume, denied *all such necessary connection between cause and effect, as implies an operating principle in the cause*, has, of course, laid a foundation for rejecting all the argument that is derived from the works of God, to prove either his being or attributes.' The magistrates, however, proceeded to elect Mr. Leslie; but the heat of the discussion was not allayed by this determination, from which an appeal was made to the general assembly of the church of Scotland, whose meeting had not taken place at the time that Mr. Stewart's pamphlet was given to the world.

We have thus endeavoured to lay before our readers a summary statement of the principal facts detailed in this publication. Upon the conduct of those who were concerned in the opposition to Mr. Leslie, it is now time to animadvert. Had Mr. L. been really deluded into any conclusions hostile to the primary truths of natural religion, it might well be a matter of very serious hesitation,

to the best and wisest men, whether such unfortunate opinions should be made use of to exclude him from an office, which, though connected with the education of youth, related only to their instruction in the abstract theorems of mathematical science. Strict inquiry into the moral and religious principles of those, by whom morality and religion were not expected to be taught, would have deprived more universities than one of instructors, from whom their pupils have gained much intellectual good, and suffered no moral evil. The necessity too of adherence to general rules, and the peril of admitting a precedent of exclusion for opinions, would have pressed upon the minds of prudent men with considerable weight; while the invidiousness of apparent intolerance, and the disparagement which religion itself must sustain by the unfavourable construction which some would put upon the conduct of her supporters, would not have been forgotten in the deliberation.

The question, however, does not rest upon this ground. Let it be conceded, that if atheism could be deduced from Mr. Leslie's language, Mr. Leslie must be debarred from the reward of his mathematical labours. Either the ministers of Edinburgh must maintain, that Mr. L. designed that such a conclusion should be drawn from his reasonings on cause and effect, or that such a conclusion, though not designed by himself, would be the logical, or at least, a plausible inference from them. Now, as to the former supposition, it may fairly be asked, whether, of two interpretations which may be given of a particular passage; if the one which is unfavourable to the author, is rendered improbable, by the subject matter of his work, by the context of the very passage in question, by the use of arguments which are plainly inapplicable upon such an hypothesis, and is moreover explicitly denied and disavowed by the author himself; and the other lies under none of these difficulties; whether, we say, it is the part of candour and equity, to elect the former interpretation, or the latter. The ministers of Edinburgh, if they meant to impute intentional atheism to Mr. L. on the score of this note, acted, we will assert, with a prejudice against the accused, which would reflect scandal upon a tribunal of Algiers.

There is, however, another horn of the dilemma, which we stated before, and they are at liberty to take refuge in it. Such indeed appears to have been their course. Mr. L.'s religious professions are, by a writer in one of the Edinburgh newspapers, whose letter is printed in Mr. Stewart's appendix, admitted to be sincere; and a circular memorial sent to members of the ensuing general assembly, apparently the

production of some of the ministers, as well as their remonstrance to the magistrates, rest the cause upon metaphysical skill, rather than personal obloquy. In the judgment then of these gentlemen, the doctrine contained in Mr. L.'s note leads to atheistical conclusions. Those who have been at all conversant with physical or metaphysical science, especially those parts which seem to connect the two, will probably be startled at such a notion. What Mr. Stewart thought of it, we have seen above. In Mr. Leslie's note, the theme of so much clamour, he recognized the assertions which he had made himself, and lessons which he had many years been inculcating. In his own excellent work on the philosophy of the human mind, the distinction between physical and metaphysical causes is thus accurately taken. 'The word cause is used, both by philosophers and the vulgar, in two senses which are widely different. When it is said that every change in nature indicates the operation of a cause, the word cause expresses something which is supposed to be necessarily connected with the change, and without which it could not have happened. This may be called the *metaphysical* meaning of the word, and such causes may be called *metaphysical* or *efficient* causes. In natural philosophy, however, when we speak of one thing being the cause of another, all that we mean is, that the two are constantly conjoined; so that when we see the one, we may expect the other. These conjunctions we learn from experience alone; and without an acquaintance with them, we could not accommodate our conduct to the established course of nature. The causes which are the objects of our investigation in natural philosophy may, for the sake of distinction, be called *physical* causes.' p. 72, 2d edit.

Mr. Stewart, however, does not rest this upon his own authority, nor allow a careless reader to suppose, what Mr. Leslie, probably from inexperience in metaphysical reading, seems to have taken too much for granted, that Mr. Hume was the first proposer of the doctrine which he has illustrated. The quotations which Mr. S. has accumulated from great names, all unsuspected of irreligious taint, and many of them luminaries of the English church, are so full and convincing, that we should have no sentiment but pity for the rashness of Mr. L.'s adversaries, did not the recollection of those consequences to the individual and to truth, which their success would have had, recall us to indignation.

Creber utrâque manu pulsat versatque Dareta.

At the head of this venerable list, stands the most venerable of all, Lord Bacon. Hear how, in the first aphorism of

the *Novum Organum*, he calls away the lovers of philosophy from fruitless speculations on causes and powers, to the humble, but securer paths of observation and experiment. 'Homo naturæ minister et interpres tantum facit et intelligit, quantum de naturæ ordine re vel mente observaverit; nec amplius scit, aut potest.' This aphorism is as generally worded as the note of Mr. Leslie; and were it to be construed with the same rigour, without that limitation, which is plainly imported, to the objects of natural philosophy alone, would, as Mr. Stewart observed, not only imply by inference, but explicitly assert, that we know nothing whatsoever concerning the existence of the Deity, and his attributes. To Bacon succeed Barrow, Clarke, Butler, Berkeley, the author of the *Procedure, Extent, and Limits of Human Understanding*, Price, Reid, Waring, Ferguson, and Robison, all, more or less strongly, maintaining, that in physical phenomena, we cannot attain any knowledge of the operating cause.

An extract from Dr. Price's review of the principal questions in morals, exhibits this position with perspicuity and conciseness. 'What we observe by our external senses,' says that writer, 'is properly no more than that one thing follows another, or the constant conjunction of certain events, as of the melting of wax, with placing it in the flame of a candle, and in general, of such and such alterations in the qualities of bodies, with such and such circumstances of their situation. That one thing is the cause of another, or produces it by its own efficacy and operation, we never see.'

Thus far we have proved that Mr. Leslie's theory is free from reproach of atheism, and sanctioned by the most illustrious authorities among religious philosophers. But what if it turn out, that this traduced and calumniated opinion is intimately connected with theistic belief? What if the contrary position is deemed by the atheist the basis and support of his system?

There is in mankind a strong propensity to attribute every change in nature to the operation of a cause. Whether this is founded on analogy between the phenomena dependent on our will, and those which are not, or is derived from some other source, it is certain that in every change we are compelled to conceive something previous, without which such change would not have taken place. Motion is preceded by motion, impulse by impulse; all nature is exhibiting a continual succession of changes, in which, like the wheels and levers of a great engine, we cannot discern by our senses any beginning. Certain phenomena we observe to be uniformly connected with others; they are the conditions, the *sine quibus non*, of their existence. Unless the billiard ball is

struck it will not move; unless the electric spark pass into the gold, it will not be oxidated; unless the moon be in one particular position, the waters of the ocean will not swell to their greatest height; unless the image of a visible object is painted on the retina, the mental perception will not take place. The knowledge of this 'constant and invariable sequence,' as Mr. L. calls it, is sufficient for all practical purposes of life; it enables us to apply means to ends, and even to foretell those changes of nature which are far above the grasp of our power. Thus the word *causes* has been applied to what should more strictly be termed *conditions*, from analogy, because we anticipate their consequences with the same certainty that we do the effects of our own volition upon our bodies. From the principles which have operated in the construction of language, this usage of the word is very natural; and philosophers have added another metaphor, by applying the word *law*, which imports a rule by which the actions of intelligent beings are measured, to the course of nature, or occurrence of phenomena in an uniform order of succession. Through the use of this metaphor the first book of Hooker is in great part a splendid declamation, formed of incongruous reasonings, and images, which are not the less magnificent for being confused. But even the vulgar look sometimes deeper, and when they are struck with appearances as unexpected, recur to the primary notion of causation, the will of an intelligent mind. What the Abbè Raynal says of savages, we have already quoted. It is a general fact in human nature; beautiful, as all such facts are, from its universality and various illustration; most beautiful and most sublime, from the consequences which it unfolds. It is this, which has given animation to the winds, and life to the luminaries of heaven; it is this, which has clothed the divinities of barbarous nations in thunder, and armed the secret powers of subterranean darkness with the earthquake and the volcano. Hence the bold impersonation of inanimate beings, always perhaps attended, where distinctly conceived, with momentary belief, and far more frequent in the rude, than the refined state of society. In all these things we see the strong conviction of man, that power and causation are the attributes of mind alone. 'If any man affirms', says Dr. Reid, 'that a being may be the efficient cause of an action, and have power to produce it, which that being can neither conceive nor will, he speaks a language which I do not understand.' Is it then from those, who, admitting the necessity of causes, deny that those causes can be found in the qualities of matter, and the circumstances of physical phenomena, or from those, who

assert 'such a necessary connection between cause and effect, as implies an operating principle in the cause,' that atheism is most likely to borrow aid? Powers, energies, and causes, are terms which the atheist has always used, and always applied to the succession of material phenomena. That the phenomena of nature must have a cause, it is said in a note, perhaps by Condorcet, to the last edition of *Voltaire* (we quote the substance, not the words, as we neither have the book before us, nor should think it worth while to hunt a scrap of atheism through ninety volumes) all men are agreed; but the difference is, that some think the probability is, that this cause is intelligent, and others, that it is blind. If what we have maintained is true, a blind cause is little better than a contradiction.

We are abundantly sensible, that these opinions, though conformable, as far as we can judge, to those of Dr. Reid and Mr. Stewart, are carried farther than is precisely warranted by the language of some of those authorities whom we have mentioned; and further also than seems to have been in the contemplation of Mr. Leslie. Should they appear therefore unfounded, his expressions will still be justified; but we were anxious to shew the views which opened to us from the primary position, that the relation of cause and effect is not discernible in physical phenomena; views, which, in part at least, had met the mind of the writer of this article some years since, at a time when he was wholly ignorant of the opinions of Dr. Reid, and had only an imperfect notion of those entertained by Mr. Hume. The very possibility, however, that from this doctrine, thus impugned on the score of atheism, inferences directly contrary to atheism may be drawn, leads us to reflect a moment upon the preciousness of philosophical freedom. What is man, and what are his faculties, that he should peremptorily decide, that the results of a great and comprehensive metaphysical theorem must be injurious to eternal truth? Has he forgotten how frequently despised and traduced opinions have survived the obloquy which has overwhelmed their authors, and proved in succeeding generations, the instruments of warfare against falsehood, and vice, and impiety? Let us call to mind the day when Galileo, summoned before the inquisition at Rome, compelled to humble the dignity of philosophy at the footstool of intolerant power, purchased by a dissembling recantation the miserable indulgence of wearing out his old age in imprisonment: who was there, in that disgraceful day, of the judges that pronounced, or of the besotted multitude that applauded the sentence, who could foresee, that in the

lapse of a few ages, upon the discoveries of that man, and of others, who with happier auspices should tread in his footsteps, there should be reared a system of natural science, so full in its demonstration, and so magnificent in its development, of divine wisdom and energy, that the theories of antiquity should seem in comparison rather to display the work of unskilful architects, than of the first and most perfect of beings? Let us be assured, that the time will come, when the science of the present age, highly and justly as we pride ourselves in its advancement, will be regarded by our posterity as slight and imperfect; but they will not forget those who shall have promoted or obstructed that labour in the field of truth, the harvest of which will be reaped by them.

Since the publication of Mr. Stewart's pamphlet, this question has been finally decided by the general assembly, and the election of Mr. Leslie, after a debate of uncommon length and vehemence, confirmed by a majority of 96 to 84; a doubtful and dangerous victory, on which we may no otherwise congratulate the church of Scotland, than as she has narrowly escaped from the greatest ignominy, by which the annals of her establishment could be stained. We have already shewn, that we do not consider this as an ordinary case. Were the cause that of Mr. Leslie alone, we should probably have been silent. That he indeed was most injuriously treated, is past a doubt. Had the attempt to deprive him of his professorship succeeded, he would have been cast back into his station of life, with a stigma fixed indelibly upon him by the solemn and notorious sentence of his superiors; and this by a forced and perverted construction of his language, and in contempt of his unequivocal denial of the charge. He, however, would not be the only man whom this has befallen; it has been a common lot of the wise and virtuous, to pass through reproach and calumny, to estimation and renown. To those who feel for truth and science, it is of higher import. In their breasts, every instance of unjust and persecuting attacks upon philosophy should awaken a generous indignation.—Had the ministers of Edinburgh succeeded in misrepresenting what they could not understand, and imputing atheism to a position, which is perhaps most favourable to religion, the recluse student of Cambridge or Oxford might have trembled. The *libertas philosophandi* was at stake. It was the thirty shillings ship money of Hampden, the unlawful oppression of an individual, which vibrated to the heart of the community. Few and happy are those who worship truth, as alone she can meetly be worshipped, in singleness and sincerity of heart; who seek the lights which burn upon her altars, through whatever

labyrinth they may be led; conscious, that though she may be missed by boldness, she cannot be attained by timidity. But what shall secure these her votaries, from calumny and false judgment? What, but a common principle in men of letters, that calumny and false judgment shall be repelled with indignation? There is enough already in this island of that dastardly and illiberal spirit, which hates the very name of philosophy, 'worse than toad or asp,' and if it allows that truth should be sought for, allows the search only to be made within the lines which it has chalked upon the ground, and in the fetters which it has imposed. If any man has not remarked this spirit, or thinks that its success at Edinburgh would not give it encouragement elsewhere, he may deem our opinions hyperbolic. But if they make a common cause, so must we.

It is with pleasure we observe that the excellent author of this pamphlet, who in his *Elements of the Philosophy of the Human Mind*, preserved that calm and equable dignity of style, which is best adapted to the purpose of philosophy, has shewn upon this occasion that noble and generous warmth, which carries a kindred feeling to the breast of the reader, while it marks the energy by which it was produced. *Pessimè comparatum foret generi humano, says Milton, si libertas muta, servitus loquax esset.* It is essential that the enemies of true philosophy should learn, that her votaries have other weapons than those of cold and abstract reasoning, when they pass from the academy into the forum, and appeal to those whom they must interest and persuade. And we are convinced, that the future biographer of Mr. Stewart will be pleased to draw a proof from his conduct in the late controversy, that a life of philosophical contemplation has not, as is sometimes the case, generated in him that apathy, which looks with frigid indifference upon the injuries of innocent men, or the perils of important truth.

ART. III.—*The Bravo of Venice, a Romance, translated from the German, by M. G. Lewis. 8vo. pp. 350. 6s. Hughes, 1805.*

TIME, which has increased our experience, has strengthened our resolution, and we are now able to turn over the leaves of a Germanico-terrific Romance with an untrembling hand, and to peruse its contents with unruffled attention, although our solitary chamber should be lighted by the glimmering of a single taper.

We are not acquainted with the original work, of which

Mr. Lewis professes this to be a translation, but from the spirit of the performance, we can imagine that the German author has lost nothing by this change of dress. The history of the Bravo of Venice is interesting, the language glows with animation, and the *denouement* is rapid and surprising. It would not be fair to enter into an analysis of the story, as the mysteries of the tale would thereby be developed, and the reader would be deprived of the pleasure which results from astonishment. It would be an act of injustice to the author, who stands in the predicament of a conjuror, and who would lose his power of exciting admiration, if his tricks were previously explained; but we will print the following extracts by way of hand-bills to excite the curiosity of the public, and as specimens of the entertainment which they may expect to receive.

'Andreas and his confidential counsellors now flattered themselves that the public tranquillity had nothing more to apprehend, and that Venice was completely purified of the miscreants, whom gold could bribe to be the instruments of revenge and cruelty—when all at once the following address was discovered, affixed to most of the remarkable statues, and pasted against the corners of the principal streets, and pillars of the public buildings.

VENETIANS !

'Struzza, Thomaso, Pietrino, Baluzzo, and Matteo, five as brave men as the world ever produced; who, had they stood at the head of armies, would have been called *heroes*, and now being called *bandidi*, are fallen victims to the injustice of state-policy; these men, it is true, exist for you no longer: but their place is supplied by him whose name is affixed to this paper, and who will stand by his employers with body and with soul! I laugh at the vigilance of the Venetian police; I laugh at the crafty and insolent Florentine, whose hand has dragged my brethren to the rack! Let those who need me, seek me; they will find me every where! Let those who search for me with the design of delivering me up to the law, despair and tremble; they will find me no where—But I shall find *them*, and that when they least expect me!—Venetians, you understand me!—Woe to the man who shall attempt to discover me; his life and death depend upon my pleasure.—This comes from the Venetian Bravo.

ABELLINO.

'It must be superfluous to inform my readers that all Venice became furious at this new insolence. Within the memory of man had no one ever treated with such derision the celebrated Venetian police, or set the Doge's power at defiance with such proud temerity. This occurrence threw the whole city into confusion: every one was on the look out; the patrols were doubled; the *sbirri* extended their researches on all sides; yet no one could see, or hear, or discover the most distant trace of Abellino.

'The priests in their sermons strove to rouse the slumbering vengeance of heaven to crush this insolent offender. The ladies were ready to swoon at the very name of Abellino, for who could assure them that, at some unexpected moment, he might not pay *them* the same compliment which he had paid to Rosabella? As for the old women, they unanimously asserted that Abellino had sold himself to the prince of darkness, by whose assistance he was enabled to sport with the patience of all pious Venetians, and deride the impotence of their just indignation. The cardinal and his associates were proud of their terrible confederate, and looked forward with confidence to the triumphant issue of their undertaking. The deserted family of Conari called down curses on his murderer's head, and wished that their tears might be changed into a sea of sulphur, in whose waves they might plunge the monster Abellino: nor did Conari's relations feel more grief for his loss than the Doge and his two confidants, who swore never to rest till they had discovered the lurking-place of the ruthless assassin, and punish his crime with tenfold vengeance.

—'Yet after all,' said Andreas one evening, as he sat alone in his private chamber, 'after all, it must be confessed that this Abellino is a singular man—He who can do what Abellino has done, must possess both such talents and such courage as [stood he at the head of an army] would enable him to conquer half the world!—Would that I could once get a sight of him!—

—'Look up then!' roared Abellino, and clapped the Doge on the shoulder—Andreas started from his seat. A colossal figure stood before him, wrapt in a dark mantle, above which appeared a countenance so hideous and forbidding, that the universe could not have produced its equal.

—'Who art thou?' stammered out the Doge.

—'Thou seest me, and canst doubt? Well then! I am *Abellino*, the good friend of your murdered Conari, and the republic's most submissive slave.—

'The brave Andreas, who had never trembled in fight by land or by sea, and for whom no danger had possessed terrors sufficient to shake his undaunted resolution, the brave Andreas now forgot for a few moments his usual presence of mind. Speechless did he gaze on the daring assassin who stood before him calm and haughty, unappalled by the majesty of the greatest man in Venice.'

'Abellino nodded to him with an air of familiar protection, and graciously condescended to grin upon him with a kind of half-friendly smile.'

The taste and sentiments of our riper years are frequently the result of early associations, which cannot be traced to their source; but in some remarkable instances, the origin of a particular bias has been accurately ascertained. Reynolds became fond of painting from an early perusal of Richardson's treatise on the art: the genius of Chatterton received its peculiar direction from his being taught to read in a *black*

letter bible; and we verily believe that Mr. Lewis was initiated into learning by one of those histories of harlequin, where the *turn up* and *turn down* of every leaf introduces the hero in a new situation, and creates fresh matter for surprise and wonder. Perhaps the nursery of our author was ornamented with those pictures of the gentleman and the lady, where half of each figure is in full dress, while the other half of each is a naked skeleton; and this may account for his perpetual introduction of characters, which are creatures partly of this world and partly of another.

Novels have commonly been divided into the pathetic, the sentimental, and the humorous; but the writers of the German school have introduced a new class, which may be called the *electric*. Every chapter contains a shock: and the reader not only stares, but starts, at the close of every paragraph; so that we cannot think the wit of a brother-critic far-fetched, when he compared that shelf in his library, on which the Tales of Wonder, the Venetian Bravo, and other similar productions were piled, to a galvanic battery.

Mr. Lewis possesses a fertile imagination and considerable genius: we would therefore advise him to quit the beaten track of imitation. '*Ohe! jam satis est.*' We have had enough of ghastly visages, crawling worms, death's heads and cross bones. When we first visited Mrs. Salmon's wax-work, mother Shipton's sudden kick startled us, and we were terrified at the monster who darts from the corner cupboard to devour Andromeda; but we can now visit this scene of wonders without terror or alarm, and if we affect surprize, it is merely in compliment to the woman who exhibits them, that she may not be disappointed of her grin.

If this hint be not sufficient, if Mr. Lewis be determined to persevere in dressing up hobgoblins to frighten critics, let him attempt a task worthy of his powers, and complete the catalogue of his labors by translating the poems of the great German poet, H. M.

We subjoin a translation of a small poem from that renowned author's works, that our readers may see at once the propriety of our recommendation, and the acquisition which such a production would be to English literature.

Lemona was daughter of Hudda the brave
Whose throne was exalted on high;
His gold and his silver fill'd many a cave,
His nobles were haughty, but each as a slave,
Obey'd the least dart of his eye.

Lemona was tall, and Lemona was fair,
 Her ringlets fell over her shoulder,
 Like the silver-wing'd dove was the smooth of her hair,
 Her ancles were taper, her elbows were bare;
 O! it made the heart beat to behold her.

Lemona had huntsmen and hounds in her train,
 And of silver-shod horses a score;
 Her palfrey was grey, and of silk was his rein,
 He champ'd his gold bit, as he pranc'd on the plain,
 And seem'd proud of the burden he bore.

Lemona was happy: for Bruno, the son
 Of a rich and a mighty great earl,
 Had sigh'd, and had knelt, and her heart he had won,
 As she sat on her seat by the rivers that run
 Thro' bridges of mother of pearl.

Quick throbbings, quick throbbings swell'd thick in her breast;
 She gave a consent with a falter;
 The priests were assembled in surplices drest,
 Young Bruno most cheerly the damsel caress'd,
 As they walk'd up the aisle to the altar.

The palace was crouded, the chandeliers shone,
 The ivory tables were spread;
 The bride and the bridegroom were plac'd on a throne,
 Which entirely was form'd of a large onyx stone,
 With a canopy over their head.

Now the laugh shakes the hall, and the ruddy wine flows;
 Who, who is not merry and gay?

Lemona is happy, for little she knows
 Of the monster so grim that lay hush'd in repose,
 Expecting his evening prey!

While the music play'd sweet, and with trippings so light
 Bruno danc'd thro' the maze of the ball,
 Lemona retired, and her damsels in white
 Led her up to her chamber, then wish'd her 'good night,'
 And went down again to the hall.

The monster of blood now extended his paws,
 And from under the bed did he creep;
 With blood-clots besmear'd he now stretch'd out his claws,
 With blood-clots besmear'd he now open'd his jaws,
 To feed on the virgin asleep.

He seised on a vein, and he gave such a bite,
 And he gave with his fangs such a tug,
 She scream'd.—Bruno ran up the stairs in a fright—
 The guests follow'd after—when brought to the light,
 Lord ha' mercy! they cried, what a Bug!!!

ART. IV.—*Proposal of a Bible Society for distributing Bibles, on a new Plan, submitted with the Hope of making thereby the Holy Scriptures more read and better understood. By John Reeves, Esq. 1s. Nicol. 1805.*

IN this tract, which is dedicated to the present archbishop of Canterbury, Mr. Reeves comes forward as a strenuous advocate for the institution of a society for the gratuitous distribution of bibles, to be established upon a new plan. The principal features of this scheme are, that the bibles which are to be distributed should be divided into four or five volumes, to be issued and given away by a volume at a time; that instead of aiming at cheapness, or rather at *lowness* of price, it should be a fundamental maxim with the new society to fix a *minimum* in the quality of the printing paper, below which no considerations of expence should ever induce the society to descend; and, lastly, that the text should always be accompanied by a short exposition or commentary, for the purpose of removing such difficulties as are likely to stand most in the way of unlearned readers.

Near the end of the pamphlet we find its chief contents summed up in Mr. Reeves's own words, which we shall therefore present to our readers, before we proceed to the remarks which we have to offer upon the proposed scheme:

'I have now opened as much of this plan as seems to me necessary towards obtaining a decision, whether it has the shew either of utility or practicability; that is, whether the distribution of handsome well-printed bibles, at four deliveries, is not a plan more likely to promote the reading and understanding of the bible in families of inferior rank, and whether it is likely to become more expensive to the subscribers than the distribution, as at present made, of low priced mean bibles, by several bible societies, and whether it does not promise so much benefit to religion, as to be the fit subject of a society, to be formed for the purpose of carrying it into effect.' p. 33.

We cannot say that Mr. Reeves, with all his zeal, has inspired us with any wishes for the success of his *new association*. He had our concurrence with him in opinion and affection much more heartily, in the society which he so happily presided over, several years ago, for political purposes. Some of his suggestions, no doubt, are worth regarding. He has pointed out imperfections which, it must be acknowledged, do exist; and to the remedies which he proposes, we are in some particulars disposed to accede. But then these particulars do not seem to us by any means to stand in need of, or to deserve a new society to carry them into effect.

The whole design is intended for the removal of existing evils and imperfections. But before we can enter heartily into Mr. Reeves's views, we must be convinced that he has formed a tolerably fine and accurate estimate of the evil which he proposes to encounter. We are obliged to own then, that he appears to be animated too much with a zeal for change; that by frequent contemplation of the evils which he opposed, he has magnified them to himself far beyond their true size; and that we perceive in him much more than we can approve, both of the temper and language of an advocate, who is impelled so far by a desire of *carrying* his cause, that he forgets the respect which is due to the moral and intellectual taste of his hearers. We have no liking for such statements as these which follow. They are *characteristic* of Mr. Reeves's zeal in his present proposal. We think them greatly overcharged: and there is a coarseness in them which is offensive to our feelings, and by no means innocent in its tendency.

'The kingdom is inundated with these *nominal* bibles. It is always the worst printed book, even in the meanest house; for, if a cottage has a book of songs or tales, together with the bible, the former is ever the better printed book of the two, and it is for that reason, the last to be destroyed.'—'It is the bible only that is reserved for typographical degradation; so little is thought of setting up the word of man, and laying low the word of God, in the very act of promoting christian knowledge.' p. 8.

'The word of God is a despised book; you heap upon it every disadvantage that can depress and degrade it.' p. 13.

'A bible, in whatever size, is unlike every other book, I mean every book intended for perusal; it resembles a dictionary; a resemblance which unhappily corresponds with the prevailing character it has obtained; I mean that of a book of reference, a book resorted to for verifying a text, and then returned to the shelf, till another like occasion requires it to be consulted. Agreeably with this state of *regulation and neglect*, the bible has not participated in any of the improvements that have successively been made in the useful art of editing books.' p. 15.

We have remarked several other passages written in the same declamatory tone of feeling with the above; which, if they be mixed with some truth, yet their effect, we presume, upon most readers, will not be very favourable to the entertainment and reception of Mr. Reeves's design.

Thus far indeed we agree with Mr. Reeves, that it is exceedingly important that the bibles which are given away

should be printed upon good paper, and of a fair legible type. It may therefore be well worthy the consideration of societies at present existing, or of any such as may hereafter be formed, whether a due attention be always paid to this material object. Much more it may be of use to recall to the minds of private individuals, the necessity of paying proper regard to this point in their intended benefactions. It may be well enough also, that the universities and the king's printer should pay so much deference to Mr. Reeves's notions, as to print their bibles in such a manner as to render it more easy to bind them up in two, three, or more volumes, at the option of the purchaser, than can now be done. It would be very well also, that the verses, and even that the chapters, should be noted in the margin; and that the printer should observe certain new divisions by paragraphs, in some such manner as is done in Mr. Reeves's editions. The dispersion, however, and giving away of the sacred book in parts or volumes, is liable to several objections; and like many other parts of this tract, the serious and solemn proposal of it, for the engagement of a new society, savours not a little of that literary quackery which is in these times so very prevalent; and is most of all offensive when it approaches the threshold of the sanctuary.

The reason which Mr. Reeves has stated for the many imperfections which he finds in the present mode of editing the bible, viz. the neglect and disregard of that work, is, we believe, much more justly the very opposite to that which is true. It has been in fact an accumulation of associations, originating in a religious (or shall we call it *superstitious*) regard, in long continued use, and in a feeling which loves to consider even the ordinances and the garniture of religion as elevated above the influence and caprices of fashion, which has kept back from the sacred volume those decorations and improvements for which Mr. Reeves so earnestly contends.

The execution of that part of Mr. Reeves's plan which respects the addition of notes to bibles intended for dispersion among the poor, would be attended, we are persuaded, with very considerable difficulties; yet the object is so desirable, that we should be glad to see it undertaken by a commission of one or more learned men, acting under proper authority. It is plain, however, that the scheme must have all the best advantages of this kind, if it is to be attended with any prospect of success. There will be, and with great reason, a strong feeling against the admission of any thing like prescribed and authorized commentary; and yet without the

recommendations of internal excellence, and external patronage by individuals of elevated station, and societies of established influence and respectability such a design must speedily die away. Mr. Reeves, speaking of the condition in which the bible is found in that respect, asks us, who thinks now of reading Shakspeare and Pope, &c. without the aid of explanatory comments?—Be it so. But we can by no means admit the conclusion to which Mr. Reeves seems to think we must inevitably be drawn by the comparison of these circumstances, viz. that the bible is therefore a neglected and despised volume. What though the poetical works of Mr. Pope may swell out to eight or ten octavos, and Shakspeare to eighteen or twenty, every page of which shall be in great part occupied by the contending light and darkness of all the long list of *various* commentators, and though the bible so seldom appear with any notes at all, yet is it correct, we ask, to impute this to the reason which Mr. Reeves alleges? The very opposite cause is more nearly the true one. No *variorum* edition, like those of Shakspeare, &c. *could* be printed of the bible, so numerous have been its commentators, and so incessant have been the efforts of learned men for the illustration of the several parts of which it is composed. We prefer therefore to have our notes in separate volumes. We select the best commentators: or, if a work be collected and composed of notes from several writers, which is a case by no means uncommon, even this is also found best to publish without the text, and for several very good reasons; among the rest, for one which is of itself amply sufficient, that otherwise the copies of the bible in every well-stored library must be multiplied beyond all bounds: a reason therefore which leads to a conclusion very different from that pretended by Mr. Reeves.

But had we no other objections to the particulars of Mr. Reeves's proposal, and did we sympathize much more than we do in the views and feelings which appear to have given birth to his scheme, we must be allowed in the last place to protest very decidedly against the institution of a separate society to carry these measures into effect. We cannot see why the good intended to be done might not be secured, not merely as well, but a great deal better, by the operation of the societies already established; or rather, and above all, by one society, that excellent and venerable institution, *the society for promoting christian knowledge*. This age, it has been often observed, is too much distinguished by a tendency to division. In fact, charity herself seems to have caught the infection, and to be becoming *schismatical*. We have

new missionary societies, *new* bible societies, *new* religious tract societies, &c. almost without number. For our own parts, we do not contemplate these things with pleasure; and, besides other reasons, for this more especially, because we fully believe, 'that upon the whole, and in the long run,' charity will not gain, but will lose by the multiplication. We had much rather see one great mart and bank for religious charities; for missions, we will say, for charity schools, bibles, and religious tracts; the concerns relating more immediately to each particular object, to be under the management, if it were found necessary, of separate committees. These societies, as they are now formed, by their number tend to drain away and to weaken each other's strength; a considerable portion of their funds is always expended in the carrying on the necessary proceedings of the society, in rent, salaries, &c. and is thereby entirely lost as to charitable purposes; they may interfere with each other; jealousies may arise between them, and thus charity shall be wounded in her most vital parts; their concerns are less likely to be well conducted; a portion of their funds perhaps may sometimes be less secure. A confirmation of some of our observations on this head will, we are persuaded, arise in the judgment of any unprejudiced person who shall inquire for many charitable institutions, of each of which we heard in its turn about the time of its establishment, but which are now sunken into obscurity. The fault has not been in the objects of such societies, but in their separate establishment. We regard it therefore as an important part of the economy of charity, to keep as much together as possible, and not to invent, but to avoid all schemes of division.

It is upon such principles as these, of which we have now given a very imperfect draught, that notwithstanding the excellence of its object, we do not profess ourselves very warm admirers of the British and foreign Bible Society which was not long ago founded: and it is upon such principles that we cannot wish success to the design of *yet another* new bible society by Mr. Reeves. We respect greatly his numerous public services. We think that the exertions which he has bestowed in the publication of his editions of the bible, the liturgy, and other religious volumes, are highly creditable to his talents and public spirit; and we trust therefore that he meets with ample patronage. But we shall rejoice to find that he has reconsidered his present proposal, at least so far as to recur to the Society for promoting Christian Knowledge and to see what portion of the evils complained of by him may be remedied, and what good may be obtained, by imparting and associating his own endeavours to theirs.

ART. V.—*Practical Observations on Insanity; in which some Suggestions are offered towards an improved Mode of treating Diseases of the Mind, and some Rules proposed, which, it is hoped, may lead to a more humane and successful Method of Cure; to which are subjoined, Remarks on Medical Jurisprudence as connected with diseased Intellect. By Joseph Mason Cox, M.D. 8vo. 5s. Baldwins. 1804.*

THE prefatory observations of Dr. Cox, in which he shews an anxious desire to disclaim all pretensions to theory, and to proscribe reasoning as much as possible in his treatise, led us to infer that he had in some degree entered into the popular prejudices in respect to the terms *theoretical* and *practical*; and we were somewhat confirmed in this inference as we proceeded. It is unfortunate, indeed, that the hypothetical nature of many of those disquisitions in medicine, which have been called theories, has not only disguised the meaning of the term, but has induced too general a notion, that all reasoning on the subject is nugatory; that even the process of enlarged induction is frivolous; and that the only useful, because strictly practical, method of improving the science, is the relation of individual cases, or of the limited conclusions which they may have suggested. Good general principles can never be deduced from a confined view of particulars. Those rules which are inferred from one or two occurrences, are equally hypothetical and equally delusive, in their application to other instances, which are only nominally the same, with the most chimerical reveries that have been entertained. And in truth the inventor of hypothetical doctrines and the partial observer of facts, differ much less from each other, than from the sound theorist: they both generalize from particular and limited views, and both go widely from the truth; but with this distinction, that the hypothesisist displays ingenuity, the other does not.

Dr. Cox sets out with recommending the judicious expedient of keeping a case book, in which the history and progress of each case should be accurately detailed. The plan would be most useful; but not, we apprehend, in the mode which is intimated by the author. 'Theory,' he says, 'avails but little in the management of the insane, the causes are so frequently obscure, and indications so often totally wanting. The attendant symptoms, and other circumstances, seldom admit of deliberation, but when ingenuity and reasoning deny their assistance, it may be effectually procured from the memory, or from such a case-book as above described.' Pref. vii. Is it not then from a rational induction, not from comparing and reasoning on the cases collectively, but by the posses-

sion of a parallel instance for every individual case which may occur, that we are to derive a correct view of diseases of the mind, or the practical means of curing them? If so, he who possesses the most retentive memory, or the largest case-book, will have the greatest claim to our confidence as a practitioner; ingenuity and judgment may justly be omitted in the catalogue of his qualifications; and such a case-book will supersede all other diplomas in this difficult branch of the profession.

Many of the observations of Dr. Cox are such as would be readily suggested by a knowledge of the animal economy, and such as have been often repeated by writers on mental derangement. On these we shall be brief in our comments, and shall confine our attention chiefly to those remarks which appear to be novel, or particularly important. And although we apprehend that Dr. Cox's talents are better adapted to the practical superintendence of the insane, than to the production of a philosophical essay upon the principles by which he is guided, we shall have occasion to point out several suggestions of considerable importance and some ingenuity, obscured indeed by a total disregard to arrangement, and often imperfectly developed, but intrinsically valuable.

The volume commences with a brief history of a maniacal attack. It is obvious, however, that such an attack, which must be as various as the characters of men, can only be mentioned in general terms; and the early symptoms, which the author has enumerated, are in truth not peculiar to incipient madness, since many of them are features in the character of innumerable individuals in a state of sanity, and all of them may be discovered in the whims, and humours, and constitutional changes of men, who have never forfeited their claims to the reputation of mental sanity. 'A change of accustomed habits, disposition, taste, and pursuits, a rapid succession of ideas, acute sensibility, impatience of controul, peevishness, restlessness, inordinate mirth, or depression, and occasional abstraction,' can only be viewed in a suspicious light, when other grounds of suspicion, such as a previous attack, a strong hereditary disposition, &c. already exist; in which case every great irregularity of mental activity, of temper, or of spirits, is to be dreaded, and in different individuals may be considered as the precursor, or the first symptom of insanity.

Without entering into minute, but inadequate distinctions of the remote causes into exciting, and predisponent, and of the latter into connate and acquired, we may observe that it is of some practical importance to be aware, that seve-

ral of the circumstances, which excite insanity, in those who possess an hereditary or connate predisposition to it, will in some others, by repeated operation, generate that condition of the body, in which the predisposition consists. In this way, habitual intoxication, intense study, or an inordinate indulgence of the appetites and passions occasionally operate; and the disposition, once produced, may thenceforward become hereditary. Two opposite characteristics of the mind, according to Dr. Cox, imply a tendency to derangement; those of extreme mobility and extreme torpor. 'Those individuals who never proportion the impression of an agent to the degree of the acting power; who are much affected by trifles light as air, or remain unmoved amidst the most tremendous shocks,' have been observed to be particularly liable to diseases of the intellect. All striking singularities, however, of temper or modes of thinking, must be considered as an approximation to insanity, and the action of exciting causes is to be feared upon individuals who are thus distinguished.

Melancholy is often constituted by a peculiar derangement of mental action, which Dr. Ferriar calls an intensity of idea. The mind does not pass from idea to idea as resemblance may suggest; but one idea solely occupies the attention, and, if removed by external impression, it recurs perpetually without any association, by which it can be connected with the idea that preceded. Dr. Cox has ingeniously referred this to a curious but well known law in our constitution, according to which an impression upon any of our senses, if continued for a length of time, remains after the object which produced it ceases to be present, as is observed in the sensation of gyration after swinging or sailing, the perpetual recurrence of tunes, lines of poetry, &c. In this way probably, 'rivetted attention to one train of thought is a frequent source of insanity,' and in this way that very common species of insanity, which is excited by a contemplation of the terrors of future punishment, pictured constantly before the imagination by the intelligent plebeian orators of the methodistic persuasion, is probably excited; as well as many cases in which misfortune, or great good fortune, love, &c. eventually terminate in mental derangement. Religion and love are, according to Dr. Cox's experience, the most frequent causes of insanity; if that infatuation can be called religion, which dwells with perpetual attention on ideas of horror and despair, in order to enforce a belief in infinite mercy and goodness.

Several good observations are made under the head of prog-

nosis, but they are huddled together without any thing like connection or arrangement. In attempting the diagnosis of mania and delirium, Dr. Cox is not very successful.—The frequent existence of fever with mania, he observes, renders Dr. Cullen's definition of insanity (*delirium sine febre*) incorrect. 'Madness is always to be considered as a chronic disease, delirium in every case is a symptom depending upon previous acute disease.' p. 19. What then, it may be asked, are we to call those maniacal paroxysms, which are quickly terminated and return no more, or which return for a short period at intervals? And is not delirium often one of the first symptoms of acute diseases? The state of the intellect, we apprehend, is far from being so obviously different in the two modifications of derangement as Dr. Cox has described; and the presence or absence of the characteristic symptoms of the acute diseases, which delirium usually accompanies, must perhaps be considered as the most certain guide to the practitioner.

In commencing the discussion of the most arduous and important part of his task, the author advances a *truism*, for the invention of which we allow him all due credit. 'It would greatly facilitate the duty of the practitioner, were we able to lay down certain rules that might invariably direct the judgment in the treatment of maniacs.' p. 22. Lest we should not derive the full benefit of this sage remark, it is several times repeated, to the interruption of the discussion, with insinuations of the advantage of experience in this difficult branch of the profession, and once with a direct allusion to the author's improvements. p. 48. These observations were probably not intended for the information of physicians, and they neither add to the dignity of the author, nor were they necessary in a work, which bears intrinsic evidence of his good sense and humanity.

Upon the subject of the management or moral treatment of maniacs, we discover a considerable mixture of ingenuity and inconsistency; ingenuity in suggesting expedients, but absolute contradiction in the conclusions which are inferred. This is the result of that sort of *practical inquiry*, which we have deprecated. Instead of deducing his rules or inferences from a comprehensive view of the circumstances, he confines himself to 'a detail of the result of his experience' in particular cases, which happening to differ essentially in important points, the results are of course different, and even opposite. He observes, p. 26, that, 'whatever methods are adopted in order to secure either fear or confidence, deception is seldom admissible; no promise should remain unful-

filled, no threat unexecuted.' And in p. 28, we find a recommendation of the employment of '*pious frauds*, and of certain deceptions contrived to make strong impressions on the senses;' and it is afterwards said, that deception is only admissible, when employed with a view to relieve the disease. p. 52. There is perhaps rather a want of perspicuity, than of consistency, in these observations. So far as relates to promises and obligations, on the part of the physician, deception should unquestionably be avoided; but in cases where it is obvious that an impression on the senses, may without hazard of discovery, be made to counteract some erroneous fancy, the fraud may be safely and usefully resorted to.

On one important question, the propriety of humouring or of combating the insane idea, Dr. Cox is absolutely contradictory. In an innumerable tribe of hallucinations '*resulting from notions founded only in imagination*,' and which '*occasion that species of mental derangement not curable by the common methods, in which no obvious corporeal indisposition exists, nor consequently any indications to direct the practitioner*,' in all such cases,' Dr. Cox affirms, '*the deranged idea must be humoured contrary to the established rule in the more common ones.*' p. 38.—Yet advancing to p. 49, we meet with the following unqualified assertion. '*It has been a very general, but erroneous idea, that the subject of hallucination should be humoured and attended to in order to dissipate or correct them, that the fear of exciting madmen by contradiction, indicates the necessity of acquiescence with their eccentricities, and the propriety of reasoning with them on the topics of their alienation; but such a practice is not only nugatory, but often productive of aggravation of symptoms.*' It is singular, that, with his usual disregard to arrangement, Dr. Cox proceeds abruptly, after stating the first of these propositions, that the insane idea *ought to be* humoured, to relate cases produced by religious fear, which are characterized by '*notions founded only in the imagination, without corporeal disease*,' but in which he effected a cure by the most opposite method, by withdrawing every thing that could support the insane idea, and opposing it in every possible way.

In the midst of this confusion, however, we discover a glimpse of new light, of which although from his dread of the treasonable practice of reasoning, the author has not thought proper to develop to his readers, he seems to have availed himself in practice with discrimination and success. If we may presume to generalize for ourselves, from considering the nature of the hallucination in the few cases which

he has related, we should conclude, that the instances in which the idea may be humour'd with success, are those which bear a great affinity to hypochondriasis, or which are in fact hypochondriasis in an extreme degree. The insanity, in these instances, we believe with Dr. Crichton, originates in some obscure and uneasy corporeal sensation, which excites the imagination to those very unaccountable conceptions, which constitute the disease. Strong impressions on the senses may in these cases counteract the tendency of those feelings. We can here oppose sensation to sensation; clear and distinct sensation to that which is obscure: the latter of course yields to the former, and without the train of imaginary evils to which it gave rise. If a person believes himself to be affected with the itch, as in the second case related by Dr. Cox, the production of a crop of eruptions on the skin by some application, and the apparent cure by other applications, excites a palpable sensation which the imagination cannot easily distort, and that which was obscure is no longer attended to. But in other cases, where the disease is more purely mental, is independent of sensation, and the mere result of strong and repeated impressions on the mind, (such are instances of religious insanity,) to accord with the insane idea, and to permit it to be cherished, is but to respect the impression, and to add to its intensity; no counteracting object or sensation can be employed; and deception is impossible. Hence the only successful attempt to cure, must be the contrary of the former; it must consist in removing every thing, which, by association, can induce the recurrence of the insane idea; in preventing all reasoning on the subject of it; and in pressing upon the attention every variety of topic that may interest the mind. Case V. of Dr. Cox affords a pointed illustration of this doctrine. These are views of much importance: we wish the author had dwelt upon them with more perspicuity.

We shall confine our remaining observations chiefly to two expedients which are somewhat novel in the treatment of insanity, and on which the author lays considerable stress; these are *music*, and the *swing*. From the well known powers of music on many individuals, both in its immediate operation, and as a source of some of the strongest associations of the mind, we are disposed to believe with Dr. Cox, that among the means of arresting the attention and calling forth the passions and mental exertions of the maniac or melancholic, it has been undeservedly neglected and despised. Dr. Cox affirms from his experience, 'that the varied modulations, the lulling soothing chords of even an Eolian harp, have ap-

peased contending passions, allayed miserable feeling, and afforded ease and tranquillity to the bosom tortured with real or fancied woe: and he relates an instance of a military maniac, on whom the notes of a shrill fife operated as the first stimulus to a return of regular thought, and roused him from the bed where he had lain in torpor and silence for several weeks; and thenceforward he advanced rapidly to recovery. (53.) The efficacy of an expedient which is thus capable of diverting the mind from the subject of its deepest contemplation, and the humanity of restoring tranquillity and health by infusing pleasurable sensations, will, we hope, ensure a further trial of music, at least as a coadjutant to the other remedies that may be employed in insanity.

The swing appears to be a much more powerful agent on the animal economy, and to afford the means of affecting the condition of both the mental and corporeal powers in a very extraordinary degree. It calms the most furious excitement, and produces a salutary sleep, when almost all other means fail. Eight cases are related by Dr. Cox in which its effects were strikingly, and in some permanently, beneficial. The machine which is employed, is, by a sort of solecism, called a rotatory or circulating swing. The oscillatory motion is less efficacious; and the perpendicular is in general less favourable to the influence of the machine, than the horizontal position. The mode of its operation may be a matter of doubt. Dr. Cox is of opinion that it operates directly upon the nervous system, because its effects vary considerably according to the acuteness or torpor of the sensibility; while Dr. Darwin, who first suggested the expedient, believed that the consequences result from a gentle pressure of the brain, in consequence of an accumulation of blood in the head produced by the centrifugal motion; the head of the patient being in the circumference, and not in the centre of the circle of motion. This latter circumstance, Dr. Cox has altogether omitted to notice; it is probable indeed that the position may not be of that importance which Dr. Darwin imagined.

We cannot coincide with the recommendation of limiting the quantity of liquids, or almost totally abstracting them from the diet of the patient, when there are symptoms of congestion in the head. Upon the same principle they should be discarded in the delirium of fevers, and in active inflammations. The congestion is not the consequence of general fulness, but of particular morbid action of the vessels of the part, which cannot in any degree be augmented by moderate diluents. Still less can we accede to the proposition of con-

verting the cranium into a sort of sieve, by removing various portions of it by the trephine, in order 'to allow an expansion of its contents,' p. 60. The doctor is here wandering widely from his practical detail; if he should have occasion to treat of peripneumony, no doubt he will advise the fracture of half a score of ribs, to allow the lungs a salutary expansion.

The author speaks highly in favour of the virtues of emetics and of *digitalis*. In his recommendation of the former, it may be remarked, his experience accords with that of Dr. Ferriar; in that of the latter, it is diametrically the reverse.

The appendix, in which the author treats of the mode of granting certificates, and of medical jurisprudence in cases of insanity, reflects great credit on his humanity and good sense. It will not admit of abridgment.

On the whole this volume contains several practical suggestions, which are new, ingenious, and important; but they are much obscured by the confusion which arises from a total neglect of arrangement, scarcely any two paragraphs being obviously connected; and by a defect of those philosophical views, which ought to direct every experimental inquiry. The patience of the reader is wearied by repetitions, he is perplexed by irrelevant observations, and gross inconsistencies; and much of the advantage, which he will be able to derive from this treatise, will remain to be developed by his own consideration and reflection, from the hints which it contains.

ART. VI.—*A Supplement to the Account of the Pelew Islands, compiled from the Journals of the Panther and the Endeavour, two vessels sent by the Honourable East India Company to those Islands in the Year 1790, and from the oral Communications of Captain H. Wilson, By the Rev. J. P. Hockin, M. A. 4 to. Nicol. 1803.*

IN the fate of poor Lee Boo, all our readers have been interested. The distresses of the father have been sung in plaintive verse, whilst they, who indulged less in flights of fancy, lamented that no means were taken to convey intelligence to the innocent inhabitants of the Pelew islands, and to communicate to them the improvements of civilization. Both classes will derive information from the work before us, and if the poet feels little satisfaction that many of his imaginary woes vanish into thin air, the friend of humanity will rejoice, that many substantial comforts have been gratefully received by the natives of the Pelew islands, with whom

the English name will for ever remain in honour, and veneration.

The king of the island, the much respected Abba Thulle had counted a hundred knots on his line, each denoting a month since the departure of the English, when, despairing of seeing them again, he buried it in the ground, and lamenting that they had sailed before the good moon set in, supposed that the ship was too slight to reach China. On the 22d of January, 1791, two ships cast anchor in a commodious bay of the Pelew islands; the natives recognized them with joy to be English, and in the evening Mr. Wedgeborough, who had been shipwrecked with Captain Wilson near this place, 'had the unspeakable pleasure of being once more embraced by the benevolent Abba Thulle.' The venerable chief expressed the greatest satisfaction at seeing again his old friends; but on receiving the melancholy information of the death of Lee Boo, 'his countenance, which before bore the most evident marks of joy, became composed and thoughtful, and after remaining some time silent, as wishing to recollect himself, he exclaimed *Weel, weel, weel, a trecoy!* that is *Good, good, very good!* He entertained not the least doubt of the lad having been treated in the properest manner, and resigned himself to the dispensations of Providence with becoming submission. We do not think it necessary to enlarge upon the reflections of our author on this subject, which might have been omitted; and the age of the old chief, the length of time that had elapsed, and the circumstance that Lee Boo was only his adopted son, will naturally account for the grief not being so excessive as to satisfy the demands of the sentimentalists in this country.

The ships were sent by the government of Bombay, under the directions of the East India Company, to acquaint Abba Thulle with the death of his son, and to convey to him some valuable presents. These presents consisted of live stock, and packages of various kinds of utensils and hardwares. Both were of inestimable value in such a place. The animals were four young cows in-calf, and two young bulls from Labojee; ten ewes and two rams, Bengal breed; eight she-goats, two rams, Surat breed; five sows, in-pig, and two boars, from Bombay; two geese, three ducks, one mallard, from Bencoolen; two hens, one cock, eight turtle doves, and two parrots, from Allas. The presents were landed with great ceremony, and were received with the utmost astonishment and gratitude; and when the chief was made to understand, that they were a slight return for his kindness to the English, who had been shipwrecked on his island, he

modestly replied that his services had been trifling, and that he had by no means been able, from their distance, to render them so much assistance as he naturally wished to have done.

The cordiality with which the English were received, made their stay here very agreeable, so much so indeed, that one of the captains expresses himself so pleased with the place, that he esteemed it a paradise, and could with pleasure have spent there the remainder of his days. The sequel will prove how much mistaken he was in his conjecture. After a stay to the 16th of February, one of the ships sailed back for China, having three of the natives on board, and the captain observes, upon this visit to the islands, that the account given by Mr. Keate of the natives is very correct, 'the only defect in their character is, that they are light-fingered, where an opportunity offers, from the chief to the lowest class of people. Yet great allowances must be made for this; that they do not pilfer or thief among themselves is every evident; for they leave their houses unprotected, their spears and utensils lying exposed, and frequently not a neighbour within a mile of them.'

The English were now employed in teaching the natives the use of tools, the cultivation of land, and the care of cattle. On both sides every thing was conducted with mutual satisfaction, and the passion which prevails most in ill-formed minds, naturally began to take possession of the breast of Abba Thulle. He aspired at universal domination, and he had now friends to enforce his claims, with arguments irresistible. The country is under a species of feudal government, the rupacks or the knights of the bone, are its lords, who acknowledged a lord paramount. The island upon which Abba Thulle resides is called Ere-cle-thew, and the capital Cooroora. There is also a number of small towns, each having its superior rupack under Abba Thulle, together with some of an inferior rank, who must, when called upon, assist the chief with all their canoes of men. These pay a kind of rent or tribute to the king at his capital in yams, beetle-nuts, leaves, &c. &c. the produce of their district: such is the state of government observed through the groupe of the Pelew islands. When an inferior rupack displeases the king, he takes from him his bone, and either keeps it, or bestows it upon some other person, as he may think right: but the chief rupacks of towns or districts being hereditary, he cannot displace them without danger of a revolt from his government.'

The chief of Artingall was the rival of Abba Thulle.

Soon after the departure of the ship from China, Abba Thulle solicited the assistance of the English against him, but was answered, that their orders were not to enter, upon any account, into the disputes of the natives. The answer was received with expressive marks of disappointment, but without anger; but at last a point was gained, that the English should be ready to cover the retreat of their friends, if necessary, and this indirect aid gave spirits to the assailants, who were victorious.

On the return of the ship from Macao, another request was made for assistance, which was complied with, and the combined armies went together to the attack of Artingall. Such force was not to be resisted; but happily an accommodation took place without bloodshed. Abba Thulle was thus, by the exertions and assistance of the English, placed in peace and glory among his affectionate and loyal people, and after this expedition, acknowledged the superior rupack of all the Pelew islands.

On the 27th of June, 1791, the ships sailed from these islands to survey the coast of Guinea, taking with them some of the natives; and in their survey, one occurrence took place, which, melancholy as it was, gave occasion to the crews to shew a degree of humanity, which is often wanted in voyages of discovery. The savages at one place killed in a very unjustifiable manner their surgeon, and a consultation was held, on the propriety of landing to demand justice from the inhabitants of the village from whence the canoes had come; but as this measure would have involved the innocent with the guilty, not to mention the risk of lives in the execution, it was deemed advisable to give up all thoughts of revenge, and to proceed on the voyage. Such has been the humane conduct not only of an individual ship, but of the people of England at large; who have always shewn themselves more studious to pacify animosities than to increase or revenge them; never wishing to unsheath the sword, except in such cases as have deeply affected immediate security, or the honour and prosperity of the nation. On their arrival again at the Pelew islands on the 20th of January, 1793, the first intelligence they received was that of the death of Abba Thulle, and of the succession of his brother to the supreme authority. They were received with the usual joy, and landed the cattle, seed, grain, and various other articles, which had been brought for this purpose from the Sooloo islands; and just before the time arrived for its departure, the following very extraordinary letter was received by the Lieutenant of one ship, the other having previously sailed for China,

‘To Mr. JOHN WEDGEBOROUGH.

‘SIR, Having made known to the Honorable Court of Directors my intention of remaining at this place, you will take charge of the **PANTHER**, with all her stores and provisions; also the journals, charts, surveying instruments, and every thing belonging thereto; you will make out exact inventories of all the stores belonging to the vessel, also duplicates of the same to be lodged with me or my attornies: the originals you will deliver to the Bombay Presidency, with the other accounts which you will be charged with.

‘I will write to the Bombay Presidency the cause I have for remaining at this place. It will be a sufficient vindication for you, and the rest of the gentlemen belonging to the vessel, for me here to acknowledge, that you have used every argument in your power to persuade me from this uncommon and unprecedented step; and I say, moreover, you have not only done your duty in this point, but in every other, as officers and gentlemen could do, since I had the honour of commanding the **PANTHER**.

‘Considering my circumstances and rank in the service, this step will be taken as an act of insanity, or the effect of some disorder; however, this is not the case; for I have determined upon it ever since I left Bencoolen, and have provided accordingly at the different ports we touched at; and it is nothing but my zeal for my country that prompts me to follow this resolution; and I hope to succeed in the plan I have formed, which may benefit my country and the world in general, by enlightening the minds of these noble islanders: should I fail in the attempt, it is only the loss of an individual, who wished to do good to his fellow-creatures.

‘To make my situation comfortable, and the natives attentive to me, inclosed is a list of articles, which you can spare from the vessel, without distressing her in her now situation.’

(Signed)

‘JOHN M’CLUER.’

The articles requested were allowed, and on the 3d of February, Captain M’Cluer came on board, resigned his command to his lieutenant, and took up his residence in the spot, which some time before he had declared to be an earthly paradise. On the 14th, the ship set sail, and arrived at Bombay on Saturday, the 17th of August, after an absence of nearly three years, the vessels having left the harbour of Bombay on the 24th of August, 1790.

Fifteen months stay in paradise was too much for the active mind of Captain M’Cluer. Tired with his situation, eaten up with *ennui*, and anxious to hear the news, he embarked on board his boat with three Malay men and two of his own slaves; and a letter dated the 14th of June, 1794, announced that he was at that time in Macao. He informs his correspondents ‘that the soil of Cooroora is remarkably fertile, yielding two crops of rice in nine months; that the cattle, sheep, and goats thrive so amazingly on the herbage,

as to be scarcely able to walk, and that several had died in consequence of over-feeding; that having had a son born there, the natives were much pleased, saying they should now have an English Abba Thulle. He adds also a hope, that his rank in the Bombay marine might be continued, notwithstanding his having remained on the Pelew islands without leave, as it was a step taken by him to benefit his country.'

At Macao he purchased a vessel, returned to the Pelew islands, embarked his family and property, with several natives of both sexes, and touching at Bencoolen, sent 'some of his family with six Pelew women to Bombay on board a frigate, bound for that port.' He proceeded with the other natives to Bengal, whence he again sailed, and the fate of himself and crew remains unknown. Three of the Pelew women were living about three miles from Bombay, when Captain Wilson arrived at that town, in July, 1797, and a representation of their case having been made to government, it was determined that they should be conveyed to their home, and Captain Wilson gave them a passage in his ship to China. Here a vessel was procured for them, and sailing from Macao on the 14th of March, 1798, they reached, after a tedious voyage, their native home, and their return, with the sight of the English, inspired the place with universal joy. The sheep only had failed, of the stock that had been landed originally; goats and pigs were plentiful, but no information is given us of the state of cultivation, nor the use that had been made of the tools which had in such prodigious abundance been bestowed on the inhabitants. In 1802, a vessel touched at the islands: in one of the canoes that came off to it was an Englishman, who with three more Europeans belonged to a country ship then gone to Port Jackson. They were left, he said, on the island to collect beech de mer, tortoise shell, sharks' fins, and other articles for the China market, and this was the fourth time he had been left on the islands for the same purpose, where he always had met with the most friendly and hospitable attention from the inhabitants.

ART. VII.—*The Tomb of Alexander. A Dissertation on the Sarcophagus brought from Alexandria, and now in the British Museum. By Edward Daniel Clarke, L.L.D. Fellow of Jesus College, Cambridge. 4to. 18s. Mawman. 1805.*

WHEN we first laid our hands upon this curious book, we could not but exclaim with Hamlet,

'Why may not imagination trace the noble dust of ALEXANDER, 'till he find it stopping a bung-hole?'

The process of investigation, too, seemed similar :

‘ As thus; Alexander died; Alexander was buried; Alexander returneth to dust; the dust is earth; of that we make loam; and why of that loam whereunto he was converted, might they not stop a beer-barrel?’

But the learning it contains, soon convinced us, that in this instance it was not mere imagination that had gone so far.

With the title we cannot but confess ourselves displeased; since it appears absolutely to decide upon a subject on which tradition is hardly supported even by presumptive evidence: and though further and more dispassionate inquiry convinced us that Dr. Clarke had spared no pains to ascertain the authenticity of the monument in question, yet we think it too much to announce it in the title as the actual ‘Tomb of Alexander.’ The same objection, however, extends much farther than the title, for in the introduction, the receptacle described by Strabo, and the sarcophagus, which forms the subject of the work, are indiscriminately spoken of as Alexander’s Tomb.

The *Introduction* is principally devoted to some observations on the apotheosis and portrait of the Macedonian hero.

‘ As a prelude (says Dr. Clarke) to the history of an Egyptian monument, characterized by signs that have no reference to the language or mythology of Greece, it is of consequence to show that the superstition respecting Alexander’s Tomb was not Grecian, but Egyptian; that his image was revered after his death; and that, in the various homage thus paid to him, he was worshipped as an EGYPTIAN GOD. The apotheosis typified on the medals of Lysimachus will then appear further confirmed by the collateral evidence of hieroglyphic characters inscribed upon the Tomb; nor will the sacred writing of the priests of Egypt appear more peculiarly appropriate, than upon a monument which inclosed the body of the son of Ammon.’

Whatever might be the superstition respecting Alexander’s Tomb, his funeral rites at least were Grecian: and though it did not follow of necessity that any thing Greek should characterize the place of his deposit, yet it is strange, that an hieroglyphic illustration of his apotheosis, if it ever did exist upon his tomb, should be unnoticed by any one of the writers by whom his burial place is mentioned. The Tomb must be very clearly ascertained before the evidence of its hieroglyphic characters can be allowed to confirm the apotheosis typified on the medals of Lysimachus.

The remarks in this portion of the work are, for the most part, judicious, and in Dr. Clarke’s idea strictly applicable

to the investigation. But there is a passage in the early part of the Introduction which must not pass unnoticed.

'It has been somewhat loosely affirmed, that the Egyptians always buried their dead in an upright posture; which can neither be reconciled with the appearance of the tombs of the kings of Thebes, nor with the evidence afforded by the principal pyramid at Memphis. The interior chamber of that monument exhibits at this moment a sarcophagus similar to the Tomb of Alexander. Another, of the same size and the same form, is now in the British Museum. It was brought by the French from Cairo to Alexandria, and has been described by Pococke, Maillet, Niebuhr, and Browne. It once stood near the Old Castle *Kallaat el Kabsh* in Cairo, and was called the *Lover's Fountain*. Denon, in his description of the Theban tombs, not only proves that such a mode of burial was consistent with the customs of Egypt, in the remotest periods of its history, but he refers to the particular sarcophagus which forms the subject of this work, to explain the sort of receptacle in which the bodies were placed. 'The sarcophagi,' says he,* 'appeared insulated at the bottoms of all the galleries, of a single block of granite each, of twelve feet in length, and eight in width, decorated within-side and without with hieroglyphics; rounded at one end, squared at the other, LIKE THAT OF ST. ATHANASIUS AT ALEXANDRIA; and surmounted by lids of the same materials, and proportionate bulk, shutting with grooves.'

Sarcophagi, in fact, are not numerous in Egypt. They are generally supposed to be of higher antiquity than the time of Alexander; and to have been used by those only whose rank might have claimed a pyramid, but whose fortunes were unequal to the building of it. Yet surely it will surprise the reader to learn, that one of the principal writers by whom the fact above alluded to, has so *loosely been affirmed*, was Herodotus, who lived and was initiated among the Egyptian priests, and whose express words are these:

— ἐνθεῦτεν δὲ παραδείξαντες μιν οἱ προσήκοντες, ποικίλαι
 ξύλινον τυπὸν ἀνθρωποειδὲς ποιήσαντες δὲ, ἐσιργύνουσιν τὸν νεκρὸν
 καὶ κατακλίσαντες ὑπὸ θησαυρίζουσιν ἐν οἰκίᾳ θηκῆν, ἱερῆς
 ΟΡΘΟΝ ΠΡΟΣ ΤΟΙΚΟΝ. Euterpe. lxxxvi.

However, that in some cases the usual practice was departed from, is more than probable; and if any thing may be gathered from the ancient writers who mention the imperial visits to the corpse of Alexander, it is, that his body was placed in an horizontal posture.

We now come to the body of the work itself. At the opening of the testimonies, Dr. Clarke endeavours to explain

* Denon's Voyage en Egypte, Tom. i. p. 256.

why this monument, with others that accompanied it from Egypt, received, at their first arrival, scarce any illustration. It is done, however, with too much parade, and is perhaps not altogether so clear as a candid reader might desire.

‘ At an early period after the invasion of Egypt by the French, Denon and Dolomieux, as related by the former,[†] were employed in the examination of the antiquities of Alexandria. Among other objects of curiosity, a small temple, containing, according to the account given by the Arabs at this hour, THE TOMB OF ISCANDER,[‡] THE FOUNDER OF THE CITY, was shewn to them in the mosque of St. Athanasius. The gratification afforded in viewing it was heightened by the recollection that hitherto Mahometans alone had been permitted to enter the sacred inclosure. Leo Africanus[§] had given a history of this Tomb subsequent to the conquest of Alexandria by the Saracens; and our countryman Sandys^{||} had noticed the tradition concerning it above a century before the arrival of the French. We cannot therefore suppose the chosen sages of the Republic were unacquainted with those authors; and it were injustice to presume the tradition had escaped their inquiry.’

In the first part of the extract, Denon and Dolomieux are represented to have been expressly shewn the sarcophagus as Alexander's tomb; at least the reader is left with something more than a strong inference on the subject; while in the latter part it is only presumed that, with them, the tradition could not have escaped inquiry. The astonishment excited in Denon, however, by a view of this wonderful sarcophagus, and the feelings called forth by its contemplation, with us appear to have arisen from a very different cause to that which Dr. Clarke ascribes. The account given by Denon we shall extract, marking with capitals and *italics* those passages on which Dr. Clarke seems principally to have rested.

‘ Near these baths is one of the principal mosques, formerly a primitive church, under the name of St. Athanasius. This edifice, ruinous as magnificent, may afford an idea of the negligence of the Turks respecting objects of which they are the most jealous. Before

† ‘ Voyage en Egypte, Tom. I. p. 32.’

‡ The mode of writing this name is frequently varied. Some of the Oriental Dictionaries make its orthography *Secander*; others *Scander*. Richardson (Dictionary, Vol. II. p. 1032) makes it *Iscander*, which is also the manner in which Sale writes it in his Translation of the Koran. See Vol. II. p. 124. Note (1). They are all attempts to imitate the Arabic pronunciation of the same word, *Alexander*. The Arabs considering *Al* as an article, omit it; on which account the name becomes *Exander*, and, in their pronunciation, *Escander*. D'Herbelot (Bibliothèque Orientale, p. 317) writes it *Escander*, and *Ishkender*.’

§ ‘ Alexandria Descript. Tom. II. lib. viii. p. 677. edit. Elzevir. 1632.

|| Sandys's Travels, p. 112, edit. Lond. 1632.

our arrival they suffered no Christian to approach, and chose to keep a guard there rather than to repair the gates. In the state in which we found them, they could neither close nor move upon their hinges.

'In the middle of the court of that mosque, a small octagon temple† incloses a cistern of Egyptian breccia of incomparable beauty, both on account of its nature, and of the innumerable hieroglyphic figures with which it is covered within and without. This monument, which is, without doubt, a *sarcophagus of ancient Egypt, will be perhaps illustrated by volumes of dissertations*. It would have required a month to have designed them in detail. I had only time to take the general form, of which the draught may be seen (Plate 9, No. 3.); and I ought to add, that it may be considered as one of the *most precious morsels of antiquity*, and one of the *chief spoils of Egypt*, with which it might be wished we could enrich one of our museums. MY ENTHUSIASM WAS PARTICIPATED BY DOLOMIEUX, WHEN WE TOGETHER DISCOVERED THIS PRECIOUS MONUMENT.'§

Yet, surely, there is nothing here that seems at all to countenance the notion that either Denon or Dolomieu entertained the idea that this was the tomb of Alexander. They considered it as no other than one of the stupendous works of ancient Egyptian greatness. The dissertations they spoke of, were only those which its hieroglyphics were likely to occasion. And they considered it as a *precious morsel of antiquity*, not more on account of its origin and age, than its beauty as a mineralogical composition, which, till the arrival of this curious relic, except in one single specimen, was unknown to Europe.

We shall, first, give an exact description of the great sarcophagus, with all the particulars relating to its history: and then, having considered the testimonies of the ancient writers concerning the *acknowledged tomb* of Alexander, endeavour to ascertain how far the facts which are detailed concerning each, can possibly be reconciled.

The square chest, or sarcophagus in question, in its greatest length, is ten feet, five feet and an half in width, and rather more than four feet in height; it is rounded off at

† 'So in Leo Africanus, Tom. II. lib. viii. p. 677. edit. Elzevir 1632. 'Neque prætermittendum videtur, in medio Alexandriæ ruderum, AEDICULAM INSTAR SACELLI CONSTRUCTAM adhuc superesse, INSIGNI SEPULCHRO,' &c. And afterwards in SANDYS, 'A LITTLE CHAPEL; within, a TOMB.'—It is impossible for identity to be more strikingly exemplified by the coincidence of writers, of different countries, visiting the same object, at different periods. And this tomb Leo and Sandys both mention as the reputed TOMB OF ALEXANDER. Could Denon be ignorant of this? It matters not if he were,—the inhabitants gave the same account of it to him.'

§ 'In this passage I have endeavoured to translate the French as literally as it is possible to render it into English; preferring the introduction of *Gallicism* rather than deviations from the original text for the sake of elegance.'

the upper end, and covered, both internally and externally, with hieroglyphics. One of the symbols we cannot but mention with astonishment. It represents the figure of a man placed horizontally, upon his back, (with the beetle, the emblem of the Deity, at his head) surrounded by a serpent: and strongly resembling the Indian representation of the sleep of Veeshnu. In the hieroglyphic, the serpent has *four* heads: in the Indian painting, *five*.

In its composition, to use the terms of Professor Hailstone's letter to Dr. Clarke, (Append. No. 3) the sarcophagus is an indefinite concretion of fragments, in which jasper and hornstone form the most prevailing species. 'The basis of it seems to be a greenish argillaceous substance resembling chlorite earth, connecting small grains of pellucid quartz and minute fragments of a black schistus rock.' Its beauty is incomparable.

Till the invasion of Egypt by the French, it had been long jealousy preserved in a small octagon temple within the great court of the mosque of St. Athanasius in Alexandria, where the avarice or enthusiasm of the Moslems, during the period of the late invasion, is said to have represented it as the tomb of *ISCANDER, the founder of their city*; and whence, Dr. Clarke asserts, it was borne away, amid the howling and lamentation of its deluded worshippers.

The earliest mention that we find of a sarcophagus like that which we have described, at Alexandria, is by Benjamin of Tudela, a Spanish Jew, who lived about the middle of the twelfth century. But the one *he saw*, only answered to that of the Museum, as far as the *hieroglyphics* were concerned: for it was *upon the sea-shore*; its *dimensions were considerably greater*; and the *TRADITION of the country was, that it once belonged to a monarch whose memory had not survived the deluge.*‡ In short, the first mention of the tomb at the Museum was made by Leo Africanus, who visited Alexandria in 1491, above twelve hundred years after the existence of the real tomb of Alexander had been last mentioned. Marmol, the Spaniard, who followed him early in the sixteenth century, also mentions it; but his work was almost a verbal copy of Leo's: he says, the sepulchre was honoured by the sectaries, who *believed it to contain the body of Alexander*

‡ 'Sur le bord de la mer, il y a un tombeau de Marbre, où sont gravez toutes sortes d'oiseaux & toutes sortes d'animeaux, le toit avec des inscriptions anciennes que personne ne connoit. On croit avec quelque vraisemblance que c'est d'un ancien Roi avant le deluge. La longueur de ce sepulchre est de 15 empan, & la largeur de six.' Benj. de Tudela. Ed. Amst. 1. ch. xxii.

the Great. So that at that period the sarcophagus must have been closed. This curious chest is also mentioned by the generality of subsequent writers; but none of them appear to have considered it as the receptacle of any particular person whose name had been transmitted. And several men of higher authority and greater character than Marmol, expressly declare that it was in vain they inquired for the tomb of Alexander. Furer, who went to Egypt in 1565, though minute in regard to Alexandria, is silent on the subject of the tomb. Boucher, who published his *Bouquet sacré* in 1613, is equally so; and Vansleb, who performed his voyage in 1672 and 1673, appears to have been as unconscious of its existence as either of them. Pococke says, 'As the Mahometans have a great regard for the memory of Alexander, so there have been travellers who relate that they pretend to have his body in some mosque; *but at present they have no account of it.*' (Description of the East, vol. i. p. 4.) Norden's words are yet more pointed; and Dr. Clarke has not thought it necessary to arrange them with his *Testimonies*. He states, that 'The tomb of Alexander, which, according to the report of an author of the fifteenth century, subsisted still in his time, and was respected by the Saracens, *is no longer to be seen; even the tradition of the people concerning it is entirely lost.* I have sought without success for this tomb; I have in vain endeavoured to inform myself about it.' Van Egmont, it appears, had heard of the sarcophagus we are now considering, but he heard of it only as a chest, which, according to the tradition of the Turks, no man could approach. He further tells us that the Jews, whose situation and intercourse must have rendered their access to common traditions easy, and who were very particular in their account of the mosque, 'with regard to the dangerous chest,' acknowledged themselves 'entirely ignorant.' Niebuhr makes no mention whatever either of the tomb or the tradition. Bruce confesses himself to have been as unsuccessful in his inquiries as Norden. Irwin, who saw the chest, and considered it as an 'interesting' object, only says, that 'from a rail which inclosed it, it appears to have served some religious purpose;' and Sonnini, whose attention was minute, not only in regard to the sarcophagus, but the temple that contained it, (which he tells us was erected by one of the *Caliphs*) merely expresses a hope that, when the hieroglyphic language shall be understood, 'we may, perhaps, *learn the origin of the sarcophagus, and the history of the puissant man whose spoils it contained.*' Denon and Dolomieux's visit to this singular relic, has been already no-

ticed, and we have now to state, in few words, the means by which Dr. Clarke ascertained, to his own satisfaction, that the sarcophagus of the Museum was the real depository of Alexander.

‘I arrived at Alexandria (says Dr. Clarke) by day-break; yet, even at that early hour, the Commander in Chief had been some time on horseback, inspecting the lines. At his return, he received me with the greatest kindness; and, as the capitulation had begun, he sent me immediately into Alexandria, supplying me with horses, forage, a passport, and every thing that might expedite and facilitate my inquiry, and cause the monument, of which I had received information at Cairo, to be surrendered. I had also his permission to receive the Rosetta stone, and to copy its inscriptions; fearful lest any accident might befall it, either while it remained in the possession of the enemy, or in its passage home. His Lordship had already obtained an impression from the stone, made upon paper by some Member of the Institute, which he kindly allowed me to use; but the characters so impressed were too imperfectly marked to afford a faithful representation of the original. Thus provided, I left the British camp, and prepared to enter Alexandria.’

‘We had scarcely reached the house in which we were to reside, when a party of the merchants of the place, who had heard the nature of our errand, came to congratulate us on the capture of Alexandria, and to express their anxiety to serve the English. As soon as the room was cleared of other visitants, speaking with great circumspection and in a low voice, they asked if our business in Alexandria related to the antiquities collected by the French? Upon being answered in the affirmative, and, in proof of it, the copy of the Rosetta Stone being produced, the principal of them said, ‘Does your Commander in Chief know that they have the Tomb of Alexander?’ We desired them to describe it; upon which they said it was a beautiful green stone, taken from the mosque of St. Athanasius; which, among the inhabitants, had always borne that appellation. Our letters and instructions from Cairo evidently referred to the same monument. ‘It is the object’ they continued, ‘of our present visit; and we will shew you where they have concealed it.’ They then related the measures used by the French; the extraordinary care they had observed to prevent any intelligence of it; the indignation shewed by the Mahometans at its removal; the veneration in which they held it; and the tradition familiar to all of them respecting its origin. I conversed afterwards with several of the Mahometans, both Arabs and

§ This invaluable monument was afterwards delivered up in the streets of Alexandria, (Mr. Cripps, Mr. Hamilton, and myself, being present) by a Member of the Institute, from the warehouse in which they had concealed it, covered with mats. The officer who surrendered it expressed at the same time his apprehension lest the indignation of the French troops should cause its destruction, if it remained there. We made this circumstance known to Lord Hutchinson, who gave orders for its immediate removal; and it was given in charge to Colonel Turner, under whose care it came safe to England.

Turks, on the same subject; not only those who were natives and inhabitants of the city, but also dervises and pilgrims; persons from Constantinople, Smyrna, and Aleppo, who had visited, or who had resided at Alexandria; and they all agreed in one uniform tradition, namely, ITS BEING THE TOMB OF ISCANDER (*Alexander*) THE FOUNDER OF THE CITY OF ALEXANDRIA.

'We were then told that it was in the hold of an hospital ship, in the inner harbour; and being provided with a boat, we there found it, half filled with filth, and covered with the rags of the sick people on board.'

On this narrative we shall make but few remarks. Dr. Clarke, it appears, had received his traditionary information of the tomb, not at *Alexandria*, but at *Cairo*. Scarcely had he reached the house in the former city, in which he was to reside, when a party of merchants, as if they had seen his particular errand in his person, made the tomb of Alexander 'the object of a visit.' Yet the traditionary tale itself, though confirmed, not only by 'natives and inhabitants of the city,' but 'also by pilgrims and dervises, by people of Constantinople, Smyrna, and Aleppo,' had totally eluded the sagacity of the French, who had been for so long a period in complete possession of the city. If the tradition was so common, why was it communicated only to a solitary traveller?

In regard to the *actual tomb*, such as it has been described to us by the classic writers, our evidence is considerably clearer.

After two years spent at Babylon in making preparations for Alexander's funeral, the body began to move towards Damascus on its way to Egypt. It was conducted by Perdicas, whose intention was certainly to deposit it in the temple of Ammon, in the sands of Libya. But when Ptolemy received intelligence of its approach, he went in person to meet it, accompanied by an army, as far as Syria. Under pretence of rendering funeral honours to the body, he prevented its being carried agreeably to its original destination, and conveyed it to Memphis, where it remained, till the sepulchre was finished in Alexandria, in which he intended to place it. Pausanias, Quintus Curtius, Diodorus Siculus, Strabo, and other writers, all confirm the truth of its being ultimately carried to Alexandria, where the place of its deposit was consecrated by ceremonies of the most sacred kind. From Strabo we learn that Ptolemy Lagus had inclosed it in a covering or coffin of gold: but that another of the Ptolemies, Cybiosactes, about the 65th year before the Christian era, had taken it away; and that in the place of the gold

coffin, a glass one had been substituted. It was no doubt in this receptacle, when CÆSAR made the first of the imperial visits to the corpse : a visit which Dr. Clarke has mentioned very slightly ; perhaps because Cæsar seems, according to Lucan's description, to have descended to a sort of catacomb.

Cum tibi sacrato Macedon servetur in antro,
Et regum cineres extracto monte quiescant ;—

though in this case, a poet may not be altogether satisfactory authority.

Augustus, nearly three centuries after Alexander's death, made another visit, and the attentions which he showed the corpse, are described with remarkable minuteness by Dio Cassius and Suetonius. The latter expressly says that the body having been taken from its shrine, was viewed by Augustus with the utmost veneration ; that he scattered flowers over it, and (as Alexander had himself done to the tomb of Cyrus,) adorned it with a golden crown. With the exact period when the shrine was next disturbed, we are not acquainted ; but Suetonius tells us that Caligula, though he did not carry his reverence so far as to make a pilgrimage to the tomb, wore the breast-plate of Alexander which had been taken from it. Severus, about the 202d year of the Christian æra, made the third imperial visit : and ordered the shrine, which had till then been open, to be closed. Caracalla's visit in the year 213, affords the last mention of it. The Alexandrians had formed a hope that it would have been again opened to their adoration ; but having offered sacrifice in the temple, the emperor only placed a purple vest, some rings, a rich girdle, and a few other costly offerings, upon the tomb. Such, at least, is the account left us by Herodian ; and as Dr. Clarke thinks that the ' passage, in the original, affords very satisfactory evidence of the sarcophagus, or stone coffin,' (p. 64) it is but fair that we should transcribe it.

— ἐκείθεν δ' ἔλθων εἰς τὸ Ἀλεξάνδρου ΜΝΗΜΑ, τῇ τε χλαμύδι καὶ ἔφερεν ἀλουργήν, δακτυλίους τε οὓς εἶχε λίθων τιμίων, ζωστήρας τε καὶ εἰς τε πολυτέλεις ἔφερε, περιδὼν αὐτοῦ, ἐπέθηκε τῇ ἐκείνου ΣΟΡΟΙ.

'The distinction' (Dr. Clarke continues) 'made by Herodian, between the monument, ΜΝΗΜΑ, and the immediate receptacle of the body, ΣΟΡΟΣ, is remarkable. Homer uses the word ΣΟΡΟΣ in this sense.* In Dioscorides,† cited by Scapula, the words ΣΟΡΟΙ ΣΑΡΚΟΦΑΓΟΙ allude to a particular kind of stone, which had the property of cor-

* Iliad v. 90.

† Dioscorid. lib. v. c. 142.

roding dead bodies, and hastening their natural decomposition; whence stone coffins became afterwards designated by the general term *flesh-eaters* or *sarcophagi*. Plutarch also uses the words ΑΙΘΙΝΑΣ ΣΟΡΟΥΣ, *stone coffins*.*

That *σπος* means a *chest*, or *sarcophagus*, we readily allow; but that it means a chest of any particular material, we deny upon the best authorities. Plutarch, under such an impression, would have been wrong in saying ΑΙΘΙΝΑΣ *σπος*.

From the time of Caracalla's visit we have no farther mention either of the body or the tomb of Alexander.

'The time' (says Dr. Clarke) 'was fast approaching, when a revolution, affecting the whole of the Roman empire, by producing a total change of religious sentiments in Alexandria, materially affected the safety of the tomb. It was at the beginning of the third century when Caracalla paid his memorable visit to that city. The persecution of the Christians was then preparing the overthrow and destruction of the heathen idols; and that century had scarcely elapsed before the full tide of religious fury burst upon the temples of the Pagan world. Their complete subversion is believed to have taken place about sixty years after the conversion of Constantine.† 'In this wide and various prospect of devastation, the attention of the spectator is called to the ruins of the temple of Jupiter Serapis, at Alexandria.'‡ The archiepiscopal throne of that city was then filled by Theophilus,§ described by Gibbon|| as 'the perpetual enemy of peace and virtue; a bold, bad man, whose hands were alternately polluted with gold and with blood.'

'In consequence of the insults offered by that prelate to the Pagan temples, the greatest disorder took place in Alexandria. An appeal was made to Theodosius, to decide the quarrel between the Heathens and the Christians; and the consequence was an imperial mandate for the destruction of the idols of Alexandria. The idols themselves were speedily demolished; and doubtless the body of Alexander was not spared when the statue of Serapis was destroyed. But the strength and solidity of the shrines and temples, that had inclosed

* 'Plutarch. in Num.'

† 'Gibbon, Vol. III. p. 70.'

‡ 'Ibid. p. 82. This deity was brought by the Ptolemies from Sinope on the coast of Pontus. The Egyptians at first refused admittance to the new god (Macrobius, Saturnal. lib. i. c. 7): but a prodigious temple, called the *Serapium*, one of the wonders of the world, (Rufinus, lib. ii. c. 22.) was afterwards erected in honour of it. The colossal statue of this deity was composed of a number of plates of different metals, and it touched on either side the walls of the sanctuary. It was believed that the heavens and the earth would return to their primitive chaos, if the figure of the god were profaned by violence. A soldier was, however, bold enough to aim a blow, with a battle-axe, against the cheek of the idol, which, falling to the ground, was afterwards demolished.'

§ 'Gibbon, *ibid.* p. 83. Tillemont, *Mem. Eccles.* Tom. II. p. 441—500.'

|| 'Gibbon, *ibid.*'

their idols, presented obstacles to their demolition which were not so easily overcome.'

From this period, the close of the fourth century, to the time when Leo Africanus first saw the sarcophagus which is now at the Museum, all is darkness. Chrysostom, indeed, who was made patriarch of Constantinople eight years after the imperial mandate for the destruction of the idols in Alexandria, gives us reason to believe that the *tomb* and the body were *destroyed together*. The passage is remarkable; and if we may rely upon *his* words, the question is at once decided.

Που γαρ, ειπε μοι, το ΣΗΜΑ Αλεξανδρου; δειξον μοι, και ειπε την ημεραν καθην ειπλευτησε. Των δε δουλων το Χριστου και τα σηματα λαμπρα, την βασιλικωτατην καταλαβοντα πολιν και ημεραι καταφανεις, εορτην τη οικουμενη ποιουνται.

'Where is now the *TOMB* of Alexander? Shew me! Tell me the day of his death? But the sepulchres of Christ's servants are so splendid, that they occupy a renowned and regal city; and their days are so illustrious and famous, that they are celebrated as festivals over the whole world.' Chrysost. Opera. tom. x. p. 625.

Had the tomb of Alexander been at that time in existence, the triumphant exclamation of Chrysostom would have been the height of folly.

But here it is but reasonable to inquire, why the different oriental historians have been silent on the subject; since 'almost all the nations of the east have added to the number of Alexander's biographers.' One work, however, the *Leb-tarikh*, or *Marrow of Histories*, written in Persian about the year 1570, is cited through the medium of the Bibliotheque Orientale of D'Herbelot; it states

'That Alexander the Greek built the cities of *Alexandria* in *Egypt*; of *Damascus* in *Syria*; of *Herat*, which was formerly *Aria* or *Artacoana*, in *Khorassan*; of *Sarmacand*, in the province of *Ma-varanahar*, which was the *Sogdiana* of the ancients; and that his body was carried after his death to *Alexandria*, in a golden coffin, which *his mother* caused to be changed for one made of *EGYPTIAN MARBLE*.'

The commentary which Dr. Clarke has given on this curious passage, deserves the reader's best attention. Here, says he,

'Even the nature and country of the substance is ascertained: and with regard to the circumstance related of *Olympias*, it may be observed, that as the body was brought to *Egypt* in the year 321 before Christ, and she was not put to death till the year 316, a sufficient interval is afforded for the construction of the sarcophagus.'

So that what Dr. Clarke appears to be contending for, through the whole work, *the construction of an outer sarcophagus* BY PTOLEMY, is for a moment, at least, forgotten, that the sarcophagus mentioned in the *Lebtarikh*, may be reconciled with the tomb at the Museum. But let the reader again look back to this extract from D'Herbelot, and he will find that in the acceptance of its 'testimony,' he must reject the more decisive authorities, both of Strabo and Suetonius, who inform us that the first (gold) coffin remained till within almost half a century of the Christian æra. It was taken away by Cybiosactes, the very last of the Seleucidæ, who lived above *two hundred and fifty years after OLYMPIAS was put to death.*

Here we may notice, once for all, that in the dissertations both of Dr. Clarke and Mr. Henley, there are not only a few inaccuracies of remark, but an occasional twisting of classical authorities that is not perfectly allowable.

At p. 55, speaking of the sarcophagus at the Museum, as the actual tomb, Dr. Clarke observes,

'The body, whether protected by its golden or glass covering, according to the custom of all ancient nations, and particularly of the Egyptians and Greeks, reposed in a huge sarcophagus of stone, the materials and the workmanship of which have been so pointedly described by the historian as worthy the glory of Alexander.*'

But what are the real words of Diodorus? literally these, that the shrine or depository that was prepared, both in magnitude and workmanship, was worthy the greatness and the glory of Alexander. We give them in the Greek.

ΚΑΤΑΣΚΕΥΑΣΕΝ ΟΥΝ ΤΕΜΕΝΟΣ ΚΑΛΑ ΤΟ ΜΕΓΕΘΟΣ ΚΑΙ ΚΑΤΑ ΤΗΝ ΚΑΤΑΣΚΕΥΗΝ ΤΗΣ ΑΛΕΞΑΝΔΡΟΥ ΔΟΞΗΣ. Diod. Sic. lib. xviii. c. 28.

And in a former page we find a similar assumption, which the word ΤΕΜΕΝΟΣ by no means warrants.

'The notion of a gold and glass coffin has involved the history of his interment in some error, by being confounded with the SARCOPHAGUS which Ptolemy, according to the custom both of the Greeks and Egyptians, prepared for its reception.'

Hesychius's definition of Τέμενος we here subjoin: πᾶς ὁ περιεστρωμένος τόπος τινὶ εἰς τιμὴν, ἢ ἱερὸν καὶ βωμὸς, ἢ ἀπονεμηθεὶς θεῷ ἢ βασιλεῖ. So Julius Pollux, speaking of the temple of Diana. And Dr. Clarke himself informs us, p. 54, note 9, that τέμενος means a *sanctuary*, or *sacred inclosure*, any thing that incloses what is deemed sacred.'

* Diod. Sic. lib. xviii. c. 28.

Such are the leading facts on which our opinion has been formed. And when we consider that a king, the rites of whose funeral were Grecian, would hardly have his coffin covered with the superstition of Egypt; that no mention whatever occurs among the classic writers of any thing that can be interpreted into a *stone sarcophagus*: that the oriental historians are completely silent on the subject: that a period of more than twelve hundred years elapsed, between the visit of Caracalla to the tomb of Alexander, and the time when the chest in question was *first seen* by Leo Africanus: that after all, the chest which Benjamin of Tudela saw, of which so different a tradition was preserved, might be the same, deposited in a mosque under the influence of Saracenic avarice; when we find from the testimony of the most respectable travellers, that the tradition of the inhabitants has *not*, as it is stated by Dr. Clarke, been uniform: and finally, that Chrysostom, so early as the year 397, asks, not where is now the *body*, but the very *sepulchre of Alexander*; το Σημα Αλεξανδρου: under all these circumstances we must candidly confess that we cannot, upon the authorities already brought together, acknowledge the sarcophagus at the Museum to be the tomb of Alexander.

The pains that have been taken to establish the point are very great; the learning which the work contains, is both various and extensive; the plates are truly elegant; the publication cheap: but we have seldom seen an union of splendid talents so fruitlessly employed.

ART. VIII.—*Philosophical Transactions of the Royal Society of London. For the Year 1804. Part II. 4to. 10s. 6d. Nicol. 1804. (Concluded from Vol. III. p. 181.)*

Art. 9. 'ANALYTICAL Experiments and Observations on Lac, by Charles Hatchett, Esq. F.R.S. Read, April 12, 1804.—Lac is very well ascertained to be the production of the insect called *Coccus* or *Chermes lacca*, of which it forms the nidus or rhomb. It is thus like the wax of bees, a production of animals from vegetables, and it may be a question, whether it ought to be considered as belonging to the former, or to the latter grand division of nature. The lac is originally formed by incrustation upon small twigs of trees, and in this state is called stick lac; the other varieties of this substance, the seed lac, the lump lac, and the shell lac, are all obtained from the stick lac by different processes.

In order to separate the lac into its component parts, Mr.

Hatchett employed the successive agency of water, alcohol, muriatic, and acetic acids. By these means he obtained the following results:

Stick lac is composed of		Seed lac contains	Shell lac
Resin	68	88 5	90 9
Colouring extract	10	2 5	0 5
Wax	6	4 5	4
Gluten	5 5	2	2 8
Extraneous substances	6 5		
	96	97 5	98 2

It is very justly remarked, that these proportions probably vary in different specimens, and may affect the character of the lacs, and also that the presence of a larger quantity than usual of gluten may produce in sealing wax the defect so often observed of becoming blackened when heated. For gluten will not melt with heat as the other ingredients, at least as the wax and resin. How the extract is affected by heat, we know not, but we should be willing to attribute a share of this blackening to it. At any rate this is a good hint, and may improve in time the manufacture of sealing wax. From these analyses it would appear that stick lac is not so well fitted to be the basis of that article as seed or shell lac, for in the former, both of the noxious ingredients, the extract and the gluten, are eminently abundant.

Upon these different component parts of lac, Mr. Hatchett has tried the effect of the various chemical agents in common use. This part of his paper we cannot abridge, and will not extract. If the reader cannot bear with the curiosity we have excited, he knows at least where to gratify it.

The paper is concluded by three pages of general remarks. After observing that lac much more nearly approaches to the character of vegetable than to that of animal substances, its various uses are detailed. These indeed are more numerous even in England than most of our readers probably ever heard of. It is so satisfactory a thing to disperse knowledge, whether useful or not, that we will indulge our beneficent propensities by mentioning the different purposes for which lac may be employed.

It may be made into rings, beads, and other female, and we should suppose, male ornaments. It is formed into sealing-wax, and thus it appears it can be used as a japan, and it can also be manufactured into different coloured varnishes. From it come lakes for painters, and dyes for dyers, and grinding stones for lapidaries. Moreover a sort of *Spanish wool*, for

the ladies is made of it, which we hope they find of great service to them. Mr. Wilkin's Hindu ink, however, promises more advantages than may appear at first sight. For having now a method of dissolving lac in water, the solution may be mixed with various colours, and these, whether gummy or not, adhere to paper with such force that a wet sponge does not remove the colour until it abrades the surface of the paper itself. We agree entirely with Mr. Hatchett that this fact is of very high importance, and may be turned to the most advantageous purposes, and conclude our observations upon this paper by assuring its author that we have received very unusual satisfaction from the perusal of it.

Art. 10. 'On the Integration of certain differential Expressions, with which Problems in Physical Astronomy are connected, &c. By Robert Woodhouse, A. M. F. R. S.'—The chief object of this Memoir is to exhibit a method of computing the integral of $dx\sqrt{\frac{(1-e^2x^2)}{(1-x^2)}}$ in all values of e and x : and to show, that the various methods by which the computation of the integral has been effected, may all be reduced to one method, and are, in fact, dependent on the same principle. As subordinate objects, the author demonstrates several remarkable properties subsisting, between the arcs of the same ellipse, and the arcs of different ellipses, between circular and elliptic arcs, and between elliptic and hyperbolic arcs; and he effects his demonstrations by translating his analytical language, or by putting into the language of geometry, those formulas, which either expedite, or are essentially necessary for arithmetical computation; he shows, moreover, how from his forms, the development of $(a^2+b^2-2ab.\cos.\theta)^m$, that occurs in estimating the perturbations of the planets, may be effected with ease and accuracy.

Throughout this paper Mr. Woodhouse employs the notation which he adopted in his work on Analytical Calculations*; this notation is, in one respect, very useful to him in the present memoir, when he represents the differential of similar quantities, such as $f, f', f'',$ &c.

After deducing the series for the ellipse that ascend by the powers of the axis minor and of the eccentricity, the author proceeds to the transformation of $dx\sqrt{\frac{1-e^2x^2}{1-x^2}}$ by making

* See Critical Review, June, 1803. p. 136.

$$y = x \sqrt{\left(\frac{1-x^2}{1-e^2 x^2}\right)} \text{ and}$$

$$e' = \frac{e^2}{(1+\sqrt{1-e^2})^2}$$

and to this substitution in fact, as he shews afterwards, the substitutions of Legendre in the memoirs of the academy, 1786, and of Messrs. Ivory and Wallace, in the Edinburgh acts, are reducible. When the above substitution is made, the resulting expression properly reduced, is

$$dx \sqrt{\left(\frac{1-e^2 x^2}{1-x^2}\right)} (df) = \frac{e^2}{4} (1+e') du' - \frac{1-e'}{2} \cdot \frac{du'}{\sqrt{(1-u'^2)(1-e'^2 u'^2)}}$$

$$(dF) + \frac{1}{1+e'} \cdot du' \sqrt{\left(\frac{1-e'^2 u'^2}{1-u'^2}\right)} (df')$$

$$u' = \frac{2 \cdot y}{1+e'}$$

Now it is evident that df' may be transformed into a form precisely similar, and since $dF = \frac{1+e''}{2} \cdot dF''$, df may be made equal to this form,

$$\text{to wit, } \alpha' \cdot du' + \alpha'' du'' + \beta'' dF'' + \gamma'' df''$$

or continuing the process, to

$$\alpha' du' + \alpha'' \cdot du'' + \alpha''' \cdot du''' + \beta''' dF''' + \gamma''' df''',$$

or finally to

$$\alpha' du' + \alpha'' \cdot du'' + \&c. \quad + \mu dF^{(\mu)} + \nu df^{(\nu)}.$$

There is no difficulty whatever, then, in computing f , since by continuing the process, $e^{(\mu)}$ shall become so small that two or three terms of the series for $F^{(\mu)}$ and $f^{(\nu)}$ will be sufficient for their computation.

The author shews that from the above transformation, Fagnani's theorem, and similar theorems, together with the theorems that announce properties subsisting between the arcs of different ellipses, may be immediately deduced:

thus taking the integral from $x=0$ to $x=1$

$$f = \beta' F' + \gamma' f'$$

$$\text{and } f' = \beta'' F'' + \gamma'' f''$$

$$\text{but } F' = \frac{1+e''}{2} F'' \text{ hence eliminating } F'$$

we have an equation of this form

$$f + mf' + m'f'' = 0, (m . m' \text{ denoting constant coefficients})$$

$$\text{similarly } f'' + nf''' + n'f'''' = 0$$

$$f''' + pf'''' + p'f''''' = 0, \text{ consequently}$$

by a simple process of elimination, we easily obtain

$$f + qf'' + q'f''' = 0, \text{ or}$$

$$f + rf'''' + r'f''''' = 0,$$

$$\&c. \quad \&c.$$

Since $f, f' \&c.$ are the analytical expressions for the arcs of ellipses, the above formulas translated into geometrical language, become theorems announcing curious properties subsisting between the peripheries of ellipses, whose excentricities vary according to a certain law.

Fagnani's theorem, the author shews, may be immediately deduced from the first formation.—When the process for expressing f by similar quantities $f^{(v)}$ &c. is continued, so

that, $e^{(v)}$ is a very small quantity, there results a commodious form for f , which was first given by Mr. Wallace in the Transactions of the Edinburgh Society; this our author deduces, and shews that it is peculiarly adapted to the computation of f when e is any value between 0 and $\sqrt{\frac{1}{2}}$; he then investigates and exhibits a series adapted

for the computation of f , when e is between 1 and $\sqrt{\frac{1}{2}}$, and the more commodious, the more nearly e equals 1: this series for the whole integral ($f(1)$) of f is as follows;

$$f(1) = 1 - b \left(\frac{b \cdot 1 + 'b}{2 \cdot 2} + \frac{b \cdot 'b \cdot (1 + 'b) (1 + ''b)}{2 \cdot 2 \cdot 2 \cdot 2} + \&c. \right)$$

$$+ \frac{2b}{2^2} \cdot 'P \cdot 'Q \cdot l \left(\frac{1 + \sqrt{1 + \beta}}{\sqrt{\beta}} \right)$$

$$b = \sqrt{1 - e^2}, 'b = \frac{1 - \sqrt{1 - b^2}}{1 + \sqrt{1 - b^2}}, ''b = \frac{1 - \sqrt{1 - 'b^2}}{1 + \sqrt{1 - 'b^2}}, \&c.$$

$$'P = (1 + 'b) (1 + ''b) - (1 + \beta)$$

$$'Q = \frac{b}{2} + \frac{b \cdot 'b}{2 \cdot 2} + \frac{b \cdot 'b \cdot ''b}{2 \cdot 2 \cdot 2} + \&c.$$

After the demonstration of this series, the author gives, as

a consequence from what has preceded, a remarkable theorem for the circle; it is this

$$\frac{\pi}{2} = \frac{2}{2^n} \times \text{h. l.} \left(\frac{1 + \sqrt{1+e}}{\sqrt{e}} \right)$$

e being the n th term of the series of quantities $e', e'', e''', \&c.$ and e being $= \sqrt{\left(\frac{1}{2}\right)}$.

In page 259, Mr. W. rectifies the hyperbola by means of two ellipses, or, in his own language, and conformable to his own notions, he reduces the integral of $dx \sqrt{\frac{e^2 x^2 - 1}{x^2 - 1}}$ (e, x , greater than 1) to the integral of $dx \sqrt{\left(\frac{1 - e^2 x^2}{1 - x^2}\right)}$ (e, x less than 1). On this occasion he remarks,

‘ Amongst these, $dx \sqrt{\left(\frac{e^2 x^2 - 1}{x^2 - 1}\right)}$ merits some attention. In an analytical point of view, there is nothing remarkable in the reduction of such a form to $dx \sqrt{\left(\frac{1 - e^2 x^2}{1 - x^2}\right)}$, and other quantities that

can be integrated; but with certain conditions, $sdx \sqrt{\left(\frac{e^2 x^2 - 1}{x^2 - 1}\right)}$

represents the arc of an hyperbola; consequently, announcing the analytical result in geometrical language, the hyperbola may be rectified by means of an ellipse; which property is to be reckoned curious, I conceive, because the ellipse and hyperbola are sections of the same solid cone; for, otherwise, I do not perceive why it is more curious, that an hyperbola should be rectified by means of an ellipse, than that any other curve, whose arc $= F$, (F an integral dependent on $sdx \sqrt{\left(\frac{1 - e^2 x^2}{1 - x^2}\right)}$) should be rectified by means of an ellipse.’

The last part of the memoir is occupied with the development of the quantity $(a^2 + b^2 - 2ab \cdot \cos. \theta) \frac{2m+1}{2}$

which, it is known, has by different methods, been effected; by Clairaut, Euler, Lagrange, and La Place. This problem Mr. Woodhouse completely resolves, and shews that by aid of the formulas given in the present paper, the solution may, in its arithmetical part, be easily effected, whatever is the ratio between the mean distances of the planets. The series for $f(1)$, which we have given, involving b ,

"b, "b, &c. is very convenient when the mean distances are nearly equal, and accordingly in the case of Ceres and Pallas, the two newly discovered planets.

The science and skill displayed in Mr. Woodhouse's paper, which we have thus analysed, can be appreciated only by the higher mathematicians. The notation which the author adopts, will prevent his solutions from appearing in the form most pleasing to the English eye, but as it is adopted on the continent, and is used with such success by the mathematicians of France, it will be of some service to see the whole extent of their method, and there are few persons in this country so well qualified to appreciate its advantage as Mr. Woodhouse. A comparison between the mathematicians of this country and France, during the last century, would be highly worthy of his pen; for yet, notwithstanding the high encomiums paid to the French, and the voluminous works issuing from the Parisian press, we are inclined to think that they have rather increased the forms, than added much to the stock of science. Our author will enable us to see this matter in the clearest point of view, as he is one of the few mathematicians of Cambridge, and when we say Cambridge, we cannot add many for the rest of England, who have studied with diligence and attention the late French writers on the differential calculus, or what we more properly call fluxions.

Art. 11. Observations on Basalt, and on the Transition from the vitreous to the stony Texture, which occurs in the gradual Refrigeration of melted Basalt; with some geological Remarks. In a letter from Gregory Watt, Esq. to the Right Hon. Charles Greville, V.P.R.S. Read, May 10, 1804.—It is not often our lot to proceed to the examination of the works which are presented to our inspection with the sensations which we have felt at the perusal of this letter. The author of these ingenious observations is now numbered with the dead. There is something sacred and solemn in a production such as this, where deceased merit appears in the engaging form of youthful and ingenuous modesty. It would have been a painful duty indeed, and one from which we should have altogether shrunk, had it been needful or advisable to employ any severe or galling censure. Happily, however, there is in this case no struggle between the unprejudiced determinations of the mind and the natural feelings of the heart. There is no sentence in this letter which can call for any stronger expression than that of simple dissent; while, on the other hand, are numerous passages on which we most readily, and we believe, most justly bestow a very high portion of praise.

Geologists in general are now well acquainted with the result of Sir James Hall's experiments upon the gradual refrigeration of melted Basalt. It was fully ascertained by that gentleman, that that mineral, which a moderate heat converts into glass, is again reducible to the stony texture, by attending only to place it in such circumstances as are favourable to crystallization. This experiment was undertaken with a view to satisfy the minds of those geologists who would not admit the former actions of heat upon Basalt during the operations of the globe, precisely because heat changed it into a glass. We think no objection was ever more satisfactorily or elegantly answered, and we regret that Sir James has not pursued his subject a little further, and shewn us the effect of regulated heat upon other stones, as the granites, and that variously mixed class of hornbleude, quartz, &c. of which so many immense rocks are constructed.

The consideration of these experiments suggested to the mind of Mr. Watt the propriety of repeating them upon much larger masses of Basalt than had been formerly employed. No less than seven hundred weight was fused in one of the common reverbaratory furnaces used in iron foundries. It was remarked that not above one half of the quantity of fuel was required to fuse the Basalt that would have been necessary to melt an equal quantity of pig iron. The higher melting point of the iron does not alone seem sufficient to account for this difference. The specific heats of these two bodies, at least of glasses in general, and of pig iron, are considerably different from each other, the highest number belonging to the glass. Whence a greater quantity of fuel should be required to raise the temperature of the glass a certain number of degrees, than to raise that of the iron, the same number, contrary to any thing we can learn from the present experiment. From which one would suppose that the latent heat absorbed by the iron during its long course of softening and ultimate fusion, is very considerable, and greatly exceeds that of the glass formed from Basalt. It is evident, that there is a good deal of conjecture in this, and that it is not easy to employ any experiments upon bodies at so high a temperature to support opinions upon the nature or operations of caloric. It is therefore with much diffidence, and merely as a hint, that we have ventured to throw out the foregoing reflections.

The form of the mass of refrigerated basalt which was allowed eight days to cool, was considerably irregular, and accommodated to the shape of the furnace. It was nearly three feet and a half long, two feet and a half wide, about four inches thick, at one end, and about eighteen inches at

the other. This diversity of thickness occasioning an inequality of the action of the heat, and of the refrigeration of the mass, enabled Mr. Watt to observe some very curious circumstances in the arrangement of bodies passing from the vitrious to the stony state, which are likely to afford considerable assistance and direction to geologists in the formation of their theories.

The stone which was employed by Mr. Watt is that called commonly Rowley Rag, and by Mr. Kirwan, Fennilite, and is a species of amorphous basalt. Before proceeding any further in our account of this paper, we cannot refrain from endeavouring to impress the mind of our readers with the same prejudice in favour of the author that the perusal of the following passage excited in us; 'I shall now endeavour to describe the various products of this operation: and I shall also submit to your consideration, some remarks which appear to me, to arise naturally from the phenomena I have observed; premising that, except where my opinions are supported by the unequivocal demonstration of facts, I offer them with the utmost deference to the decision of more experienced and judicious mineralogists and geologists.' Whether this be a specimen of that art which knows how to select those forms of expression which are most pleasing to the ears and the minds of men, or of that modesty of nature which shrinks from the pert assertion of arrogance, we most cordially approve of the effect produced, and recommend the imitation of this style of writing to those authors whose abilities are shaded by their constant and undeviating self-confidence.

Mr. Watt observes, the first tendency towards arrangement in the vitrified basalt, to be by the formation of minute globules, which are nearly spherical, but sometimes elongated and thickly disseminated through the mass. In the process of cooling, they fill up every vacuity, and finally present the appearance of an homogeneous body, neither resembling glass nor basalt. If the union of the globules has been imperfect, the fracture of the mass is in rhomboidal; if otherwise, the fracture is even or flat rhomboidal, the colour dark brown, the aspect greasy and resembling some varieties of jasper.

If the mass be now rapidly cooled, this is the substance formed; but if the temperature be more gradually reduced, further changes take place, and the arrangement of the particles appears to proceed. The texture becomes more stony, and the colour deepens even to black, these changes being affected sometimes by gradual transition, but oftener

by the formation of secondary spheroids in the heart of the jasper like substance. These spheroids are larger than the former, their diameter being occasionally two inches, and limited only by contact with other spheroids. They are radiated with distinct fibres, well defined, and easily separable from the mass; often the fibres may be detached in concentric coats. No penetration of the conlimitous spheroids takes place; but they are mutually compressed, and at the line of separations the sides are invested with a rusty colour. When several spheroids come in contact in the same level, they are mutually compressed into prisms, and one spheroid surrounded on all sides by others, is formed into an irregular polyhedron.

The transition from this fibrous state is rapid, for it was observed that the centre of the spheres became compact before they attained the diameter of half an inch. As the fibrous arrangement extends, this compact nucleus extends also, and finally occupies the whole mass, which is now stony and tenacious, softer than the glass, opaque, with a few brilliant points, and black.

The next alteration which a favourable temperature induces, consists in a tendency to a more granular texture. The brilliant points increase in size and number, and arrange themselves in regular forms. Thin crystalline laminæ pervade the mass, and project into the cavities. Into this latter form it is conjectured, with considerable probability, that the whole mass would have been converted had the temperature been equalized. We have thus endeavoured to give a short view of the facts observed in these experiments, as briefly as we could, and often using the words of the author. It must be obvious, that by these observations, which are in a great measure entirely new, a considerable portion of light is thrown upon the subject of crystallization in general, and on the formation of mineral substances by the processes of fusion and refrigeration. Nor is the merit of the ingenious writer less in the sagacity with which he has seized the phenomena, as they arose before him, than in the use he has made of them to explain the various difficulties in chemical science.

Mr. Watt's first remark on his facts is, that probably each of the changes is accompanied by an emission of heat, as is argued from the crystallization and condensation which are here both observed. Now if this be granted, the centre of each spheroid losing its heat first, which is gradually propagated along the mass to the external substances, then the recurrence of the circumstances which induced the first parti-

cles to arrange, will cause other particles to arrange also, which will form round the nucleus. This will be repeated, and concentric coats formed till the whole glass is converted into the same substance. By these means the concentric layers are accounted for with considerable probability. But the radiation is also to be taken into consideration, and this which is almost a constant attendant of concentric layers, Mr. Watt imagines to be produced by the radiation of emitted heat, or of moisture in cases where the solution is aqueous. This is certainly very inferior in probability to the theory of the concentricity: indeed, we do not see any thing like a reason for such an assumption. It seems an overstrained hypothesis, which can thus assign the position of particles to such a motion of caloric as radiation, which in all likelihood never occurs in the substance of solid bodies. Even the concentric layers can hardly have altogether arisen from this source, since, if it had been so, the bodies formed would only have been spheres when the mass was spheroidal, and equally exposed to cooling causes on every side: but when the mass was irregular, they would have accommodated their shape in some measure to the circumstances of the situation in which it was placed. No doubt it is justly affirmed that if the first globules be allowed to be formed in the manner described, the other spheroids may be explained by the same means. But this is our very dispute. Nor do we see why if radii diverge from a centre, the compactness of the sphere must diminish, any more than we understand how, according to Mr. Watt's view, the particles of each coat are arranged in immediate contact with each other, leaving no spaces for penetration. We presume this is not meant in the strict sense, and that absolute contact is not alluded to, but merely relative approximation. But a great difficulty seems to be how the nucleus, extending itself to the peripheries of the spheroids, does not assume the same texture as before. For any thing we can see, the emission of heat, as well as all the other circumstances, are equally favourable for the fibrous and concentric structure. But Mr. Watt attributes this difference to the greater state of aggregation, which, though a possible, is a wholly unproved assertion, unless it shall appear that no radiated substance in nature is harder than the refrigerated basalt.

In a note we observe an idea stated by Mr. Watt, that when crystals are generated in glass, the molecules of which they are formed have doubtless been only suspended in the vitreous medium, and that this union is determined by crystalline polarity, and appears to him perfectly distinct from

the simple aggregation which changes a fluid into a solid, whether it be homogenous or compound. Now, we doubt this extremely, or to speak plainly, we do not believe it to be a just account of the matter. We do not perceive the necessity of thus subdividing the acting powers of nature : *Frustra fit per plura*. Besides, how is it possible to account for the solidification of water by simple aggregation, when that substance is perfectly ascertained to swell during its freezing. Surely, aggregation ought to have the effect of diminishing its bulk instead of increasing it. It seems to us essential to call in the help of some other property, and we do not know any so likely to answer the purpose as that called polarity. Of this, it is true, we understand very little, but we are very sure of its existence in many cases, and it seems more philosophical to allow all consolidations to take place on the same principles if possible, than to fritter down the process into several ill-defined and indistinct divisions. In effect, the particles of all solid bodies must have a tendency to one particular form more than to any other. The elasticity, so frequently observed, seems to arise from this property. If we differ in these particulars from this gentleman, we hope that we do so with that diffidence of which he sets so becoming an example, and with that respect which the merits of this paper so much demand.

It is very justly remarked, that the succession of changes of structure of the refrigerating glass is very much at variance with the commonly received opinions, and in this view these observations may prove of much consequence to science. This sort of contradiction, however, arises from the inaccurate ideas attached to the word fluidity. At first sight, it seems a very plain thing to distinguish a fluid from a solid. But it will be found difficult to contrive any definition which shall determine in all cases what is a solid and what a fluid. The extremes all may discern, but the two sets of bodies intermingle and are confounded where they approach to each other. In this view therefore it is difficult to say at what point of fluidity or of temperature, the crystalline arrangement of the particles should become permanent. But it seems likely to happen whenever the attraction of aggregation, between the parts already united, becomes greater than the attraction between particles not united will become during the process of cooling, and this balance will be determined by the fluidity of the mass and the density, shape, and position of the particles. The observations in this paper are peculiarly useful in directing attention to the ascertaining of this point, and in affording a beautiful example of well-con-

ducted experiment. There is something very singular in the progressive increase of the magnetic influence during the refrigeration and arrangement of the basaltic mass. We hope that it will afford another ray to illuminate that dark and unpenetrated region of science.

Mr. Watt remarks, the analogy between his experiments and the formation of Reaumur's porcelaine from common glass, and of opaque and stony masses from various slags and vitrified substances. All these bodies seem to be such as part with their latent heat gradually and pass through a long series of changes during their progress from perfect solidity to complete fusion. Similar phenomena may be noticed in the formation of calcareous stalactites, which are confessedly of aqueous origin, from which it appears that fluidity though necessary to this process, may arise either from fusion or solution.

In the following pages of this letter, Mr. Watt enters into some very ingenious and highly interesting speculations upon the appearances recorded in the former part. To these we fear it will be hardly possible to do justice in our present limits. We strongly recommend the perusal and consideration of them to every scientific chemist. Some account of them, however, we shall now attempt to give, although the abridgment of such details of minute reasoning is peculiarly arduous.

After noticing the experiments of Berthollet, instituted to prove that the attraction of masses of matter is as their quantities, Mr. Watt remarks, that the consequent crystallization in any mixture of the most abundant material will not comprehend the whole of its molecules, since the proportions of the ingredients are speedily altered. It is ingeniously observed that the most infusible crystals need not be first formed; for they may remain suspended in the more fusible bodies, and various powers of attraction and polarity concurring, that the more infusible crystals may be impressed by the more easily melted. This being equally true in crystals of aqueous as of igneous production, affords considerable illustration to all systems of geology, and removes formidable difficulties especially from the argument of the adherents of fire.

There appears throughout these discussions a laudable impartiality and nearly a freedom from the trammels of hypothesis. Mr. Watt is induced to remark, that though the possibility of the igneous origin of basalt is synthetically demonstrated, yet the converse of that proposition is equally probable. The mind of this gentleman seems to have hung in suspense, impressed on the one hand by the numerous

instances of strata indurated, and of beds of coal coaked by the heat emanating from basalt, and on the other by the frequent petrifications found in the contested mineral. We do not think any arguments would answer the frequent appearance of organized exuviae in basalt, and we wish Mr. Watt had stated his authority, or his own observation. Fluid basalt, erupted from the internal regions of the earth, may be supposed to intermingle with strata at its edges, and occasionally to sweep along with it, and before it, part of the organic remains which it meets in its course. But it is impossible in this way to account for any very general diffusion of these substances in basalt, and the theory of its igneous origin could not have been listened to for a moment had not these appearances been extremely rare, and basalt in general believed to be a mineral not containing animal or vegetable substances.

It is suggested with considerable probability, that the disposition of basalt to divide into globular masses in decomposing, may be explained by the formation of the spheroids, observed in these experiments, but upon the large scale. This idea is strengthened by the separation of such globular masses into concentric coats, but it is not so easy to imagine the reason of the total disappearance of the radiated structure. Proceeding upon these grounds, Mr. Watt conceives that if a valley were filled with a mass of fluid basalt, the earth will slowly receive its heat and moisture, and dispose it to the formation of a layer of immense spheroids in contact with the ground. But since no penetration can ensue between these spheres, they will become mutually compressed into the hexagonal form, and the resistance of the earth prohibiting their advance downwards, they must extend their dimensions upwards, and thus form prisms whose length may be indefinitely greater than their diameters. The radii in large spheres, nearly approaching to parallelism, might shoot into the central mass till their structure was deranged by the influence exercised by the atmosphere on the upper surface of the basalt. The same causes that determined the concentric fracture of the fibres of the spheroids would produce convex articulations in the lower joints of the prisms, and as their centre was more remote, the articulations would approach to planes. If the centres were not equi-distant, the forms of the pillars might vary, and the lower part of the prisms would be most compact from the greater compression of the fibres in the level of the generating centres.

All this ingenious reasoning is considerably illustrated by

a reference to facts. Basaltic columns seem always to have been formed in the internal mass, and are faced by amorphous trap. When two ranges of columns appear, Mr. Watt attributes that to a second inundation of basalt. The columns are most compact at their bases, and their articulations are convex. It remains as a curious object of observation whether these divisions are nearer the plane figure as they retire from the centre, and whether below that point they are inverted. But in basaltic veins, where the cooling cause is equally powerful on both sides, the phenomena agree surprisingly with the inferences of Mr. Watt's hypothesis. For wherever columns appear in such situations, they are horizontal, and two sets are formed for the most part.

Mr. Watt concludes his letter by some observations on the formation of columns by mere contraction, which he conceives to happen totally on different principles from those which he has endeavoured to establish. We have spent so much time on this excellent paper that we have not room for any further discussion of its merit, and we take our leave of it by expressing our full sense of the valuable observations, and the most ingenious and profound deductions contained in it, of which it has been our desire to give a clear abridgment and an impartial opinion.

12. 'Analysis of the magnetical Pyrites; with Remarks on some of the other Sulphurets of Iron, by Charles Hatchett, Esq. F. R. S.'—This magnetical pyrites was found in Caernarvonshire, and being submitted to the ordinary operations of analysis by Mr. Hatchett, afforded 36.5 grains of sulphur, and 63.5 of iron in the hundred, the iron being nearly or wholly metallic. This proportion of iron is greater considerably than non-magnetic sulphurets yielded to Mr. Hatchett, but nearly approaches the composition of artificial pyrites by Mr. Proust's analysis. This artificial substance was examined by Mr. Hatchett, and found to be acted on by the common magnet.

A proportion of carbon is necessary to enable iron to retain the magnetic power, and Mr. Hatchett observes, that a certain quantity of sulphur, or of phosphorus, produces the same effect. Too much of any of these ingredients extinguishes wholly the magnetic influence. It seems to us a rash conclusion to attribute to the co-operating power of these combustible substances, this magnet-forming effect. At least the inference is by no means clear when we consider, that of all bodies iron is the most difficult to obtain in a state of purity, and that it is altogether uncertain, whether it has been ever yet observed

totally free from mixtures. Now it seems reasonable to inquire whether the effect of the carbon and sulphur, in producing the disposition to retain the magnetism, arises from any direct influence of their own, or if it is owing only to their power of absorbing and carrying off oxygen from the contaminated iron. Till this be determined, we shall not rely with implicit faith on the deductions of Mr. Hatchett.

13. 'Remarks on the voluntary Expansion of the Skin of the neck in the Cobrade Capello, or hooded Snake of the East Indies, by Patrick Russel, M.D. F.R.S. with a Description of the Structure of the Parts which perform that Office, by Everard Home, Esq. F.R.S.'—In this paper is contained a satisfactory account of the anatomical structure of this snake, which is enabled to raise and depress its hood by a peculiar formation of its ribs, and several sets of muscles, well described by Mr. Home; for further particulars regarding which, we refer to the paper itself, which is illustrated by appropriate figures.

14. 'Continuation of an Account of the Changes that have happened in the relative Situation of double Stars, by William Herschell, L.L.D. F.R.S.'—The last volume of observations made by Dr. Maskeyline, gives the proper motions of thirty six principal stars; of these, α geminorum, and the motion of that star being different from that which Dr. H. supposed it to be in his former paper, he here reviews his former arguments, in order to ascertain the result of the new motion. The new observations are afterwards minutely recorded, and we hope that this indefatigable astronomer will continue his researches on this interesting subject.

15. 'Observations on the Change of some of the proximate Principles of Vegetables into Bitumen; with analytical Experiments on a peculiar Substance which is found with the Bovey Coal, by Charles Hatchett, Esq. F.R.S.'—Mr. Hatchett, that indefatigable analyser, again appears before us, endeavouring to account for the changes of arrangement of the principles of vegetables. After mentioning several instances, neither scarce or rare, of the change of wood into a coaly substance, he gives a long analysis of a piece of Ireland schistus, which appears after all to differ very little from the Tufa of Geyser, though Mr. H. will have it to be of a different family, because it contains 82 parts of silica, and 12 of alumina, whereas Tufa is composed of 98 of silica and 1.5 of alumina. We would not dispute about names, but really it is not worth while to draw distinctions so very fine.

There is no rule for the accurate formation of minerals as there is for that of organised matter. This schistus contains leaves of elder, &c. between its laminæ, of which the principles are partly newly arranged, but some resin and vegetable extract is retained. In all this we see nothing very remarkable. Nor can any reasonable doubt be entertained of the vegetable origin of Bovey coal, as well as of most other coals. Mr. Hatchett gives an analysis of that coal, and finds in it little or no immediate vegetable compound. The only considerable novelty in this paper is an account of a yellow bitumen, found with the Bovey coal, which Mr. Hatchett describes, analyses, and names *Retinasphaltum*, from its component parts.

16. 'On two Metals found in the black Powder, remaining after the Solution of Platina, by Smithson Tennant, Esq. F.R.S.'—It has been found difficult to invent an appropriate name for this age of the world. Nobody presumes to call it either the gold or the silver age: the brazen age sounds very impudent, and it cannot be expected that we should sign our own condemnation, by assuming cheap and rusty iron for our symbol. There can be no doubt, however, of our title to call this the age of metals. For surely, a Greek or Roman, whose sober wishes were satisfied with six or seven of these precious substances, would look with dismay on the long-drawn line of names which now claim the title of metallic. For our part, we do not love to see honours become too plentiful, and we shall record with more pleasure the downfall of half a dozen of the semi-metals, than we now bear witness against this proposal to add two new ones to the list.

M. Descotils had observed the presence of a new metallic body in platina. Mr. Tennant confirms the experiments of that gentleman, and calls his new metal Iridium, from the variety of colours which it gives while dissolving in the marine acid. The other metal he styles Osmium, of which the most remarkable properties are its volatility and its smell. The French, we observe, have thrown out some jeers upon this naming of bodies before their existence is fully ascertained, but we do not pretend to join in their jocularity, of which they deserve at least as much to be the object as Mr. Tennant does, and for the very same thing. Little can be said of such experiments as these till they are repeated by others, but the name of Mr. Tennant must always command a certain degree of respect.

17. On a new Metal found in crude Platina, by William Hyde Wollaston, M.D. F.R.S.'—In this paper Dr.

Wollaston gives an account of his examination of the soluble parts of crude platina, in which he has discovered a substance which he names Rhodium, and arranges with metallic bodies. In the platinic ore, Dr. W. has also observed the existence of palladium, which, in the present state of our knowledge, must, we conceive, be regarded as simple. We have been much disappointed in the result of M. Chenevix's inquiry into the nature of that body. But while he, by his own confession, has only made palladium four times out of some hundred experiments instituted for the purpose, while he is unable to shew how it can be again produced, and while his experiments have failed in the hands of other philosophers, we cannot help suspending our belief. There are thus in crude platina no less than five metals of which four are absolutely new, Iridium, Osmium, Rhodium, and Palladium. Our scepticism, we confess, waxes strong, and we hope Mr. Chenevix, whose ingenuity and abilities we admire, will soon enable us to announce the analysis of some of these new substances.

The indefatigable secretary has recently read a paper tending to confirm his former experiments.

ART. IX.—*A Tour through the British West Indies, in the Year 1802 and 1803, giving a particular Account of the Bahama Islands. By Daniel M'Kinnen. 8vo. 5s. pp. 272. White. 1804.*

'A superior knowledge of human nature is not to be acquired, but by the largest and most extensive observation of the human species. To study human nature to purpose, a traveller must enlarge his circuit beyond the boundary of Europe. He must go and catch her undressed, nay quite naked, in North America, and at the Cape of Good Hope. He may then examine how she appears cramped, contracted, and buttoned up close in the strait tunic of law and custom, as in China and Japan; or spread out and enlarged above her common size in the loose and flowing robe of enthusiasm, among the Arabs and Saracens; or lastly, as she flutters in the old rags of worn-out policy and civil government, and almost ready to run back naked to the deserts, as on the Mediterranean coasts of Africa.'

Such are the opinions put into the mouth of Mr. Locke in a supposed dialogue with Lord Shaftesbury, on the uses of foreign travel; and though the above flowery and figurative style is far from being characteristic of that great philosopher,

yet the remarks contained in it, are judicious and true. What advantage is likely to accrue to a traveller in the Bahamas, or to society, from a narration of those travels, it would perhaps be difficult to determine. If a gentleman, induced by idleness, business, taste, or any other cause, thinks proper to make the tour of the above islands, we can have no objection; but why, upon his return to England, he should employ a printer to spoil sundry reams of paper, and invite the public to re-trace with him the ground he went over, is a question not easily to be answered. We once imagined that Mr. McKinnen's intention was merely to throw some light on the topography of those countries, and as such, thought his work wonderfully imperfect; but in his preface he is of opinion that 'as the topics to which the first chapters of this work relate, are not altogether trite, they may afford some amusement to the general reader.' Here we must beg leave to differ from him; it will be allowed that we are very general readers; but we can by no means felicitate ourselves on the amusement we have derived from the perusal of the present work. We think therefore, that he would have done better in adhering to his original plan, with which he also makes us acquainted in his preface. The reader is there informed that the observations from which this tour was composed, were at first intended to have been addressed in a letter to Lieutenant-general Nugent, to whom, it seems, 'topographical communications are grateful.' (Pref. p. IV.) We wish the General all possible entertainment from the perusal of these pages, and should not have envied him the selfish pleasure of being the sole possessor of them in manuscript.

Mr. McKinnen sailed from England for Barbadoes in the summer of the year 1802. From Barbadoes he proceeded by St. Vincent, St. Lucia, and Martinique to Dominica; thence by Guadaloupe to Antigua. From the latter island he returned by Guadaloupe and Desirada to Barbadoes, and proceeded to Jamaica. This constituted the first part of his tour; and though it treats of places which, as the author observes, are so well known, that it were presumption to add any thing to what has already been written about them, yet is this the most interesting part of his book. It is enlivened by occasional, but short descriptions of the towns which he visited, of the face of the country, and of the state of society. But his observations on these subjects are very meagre. Still when he left Jamaica on a voyage through the Bahamas, we are deprived even of this desirable variety. He gives us little more than a simple narrative of how he passed from the

Caicos to the Heneagas, from the Heneagas to the Hogaties, thence to Ragged Island, Mayaguana, and the French Keys. A single specimen of his style and powers of description will suffice.

'Long Island, as far as I could judge from a distinct view of it in passing along the northern coast, bears a very strong resemblance to that which I had just left. It was our original intention to have kept on the south side, which is more broken into keys, and affords, I believe, some convenient harbours; but the wind inclining to the south, we apprehended a shift to the westward, and, what is termed by the sailors in this climate, a round-about, which might have greatly embarrassed us in the shoal water of the Bahama Bank, and upon a lee-shore. This island is so named from the great length of its figure, near 100 miles, compared with its breadth, which at a mean scarcely can exceed three miles. It was called *Yuma* by the Indians; of the import of which name in their language I can form no conjecture: but two islands, the one *Exuma*, lying on the west, and the other Atwood's Keys, or *Sumana*, on the east, are probably derivatives from it: also some islets lying south-east on the margin of the Great Bahama Bank are called by the name of the *Yumettas*.'
p. 191 and 192.

In this uninteresting manner the author carries us past Long Island and Exuma, till at length he arrives at Rum Key; and gives a description similar to that just quoted, of every island in the cluster, together with dry and detailed information of its shape, soil, appearance at a distance, of the number of acres devoted to the cultivation of sugar, how many slaves, and how many white inhabitants are to be found in each; the names which were originally given them by the Spaniards; the supposed origin of their English denominations; and in short every thing that is uninteresting, he tells us in the most uninteresting manner, and nothing else.

The only subject on which Mr. M'Kinnen ever enlarges, except the above, is *slavery*, for which he has almost the assurance to be an advocate:

'I observed (says he) as we entered the harbour, a Guinea ship at a small distance with a cargo of newly arrived slaves, who crowded to look through the port-holes, and hailed the sight of land with a chorus of wild and joyful music, which was singularly affecting to persons who knew how to sympathize with them in their emotions. I was present afterwards as a number of them landed and paraded the streets two by two. There was certainly nothing in their looks that indicated despondence or apprehension; on the contrary, they were well pleased, and seemed to anticipate an agreeable change of situation. The ship which brought them over was clean and well ventilated; and they were treated with apparent mildness. Much

as every benevolent mind may feel for the adject condition of human nature in many essential respects, it is a consolation to think, that whilst a great deal remains undone, something has been effected by the philanthropy of our country for the protection and comfort of this humble race of men.' p. 8.

We read in page 62, that the greater part of the congregation of a church in the town of St. Johns is composed of the children (blacks) 'of a charity school emanating from the 'bright example of the mother country, and cherishing 'even in the midst of slavery the spirit of an exalted 'faith !!!'

The account of the slaves in p. 68 is very favourable.

'I have never witnessed a more lively or grotesque scene than they afford on Sunday, the day of market, and also the day of mirth and recreation, when the whole negro population of the island seems in motion. The clothes in which they appear, and the property they display on these occasions, would induce one to believe that the rigours of slavery, on many estates, are not a little softened by the liberality and benevolence of the masters; and, indeed, notwithstanding the absolute and unlimited nature of their legitimate authority, a sentiment of honour amongst the planters protects the slave in the enjoyment of the little *peculium* he may acquire, as effectually as the most sacred laws; while some of the negroes are perhaps richer than many peasants in the heart of Europe.'

Again, page 218—

'I was witness to the sale of a pretty numerous cargo, which was conducted with more decorum, with respect to the slaves, than I had expected. They were distributed mostly in lots from five to twenty in each; but some of the boys and girls were disposed of separately. On the neck of each slave was slung a label specifying the price which the owner demanded, and varying between two and three hundred dollars, according to age, strength, sex, &c. This cargo was composed, as generally happens, of slaves from different nations, and speaking languages unintelligible to each other. Some apprehensions prevailed, notwithstanding all the expedients which had been used to convince them to the contrary, that they were brought over to be fattened and *calen*. I had an opportunity of observing two or three the day after the sale in the hands of benevolent masters purchased for domestic servants, who seemed much delighted with their kind treatment as well as change of situation. Instead of being naked, they were clothed (in this climate as usual) in woollens; their food was much superior to what they had ever known before; they found themselves lodged in habitations abounding in comforts, some of them indeed superior to their comprehension; and in the streets they beheld many of their own colour, whose appearance, friendship, and hilarity had the most powerful influence in rendering them contented and happy in their new scene of life.

I shall not presume to touch upon a subject of so much gravity and importance as the slave-trade, which has engaged all the eloquence and almost exhausted the attention of parliament: but whilst I applaud the philanthropy which still advocates the abolition of this traffic, I must remark that I have found the opinion of many liberal and enlightened strangers in the West Indies undergo some relaxation on becoming acquainted with the actual situation and character of the negroes. Whether most of the persons of this description with whom I conversed felt the bias of some personal interest, or the contagion of an opposite opinion by associating with the proprietors of slaves, or whether on a familiar view of what is vicious it becomes less obnoxious to our feelings, I cannot pronounce. But with respect to myself, I must frankly confess that at times I found an inclination to pardon something of supposed criminality of transporting them from Africa, on comparing their destitute and wretched state when first imported with their condition under the treatment of good masters. Still it was at a moment when I forgot the unfeeling and often capricious cruelties exercised by superintendants and people of colour (their worst domestic tyrants), instances of which cannot be controverted or ever excused by those who have seen them and felt "*les angoisses que fait éprouver à une ame fiere et sensible le spectacle d'une injustice.*" Yet, whatever may be the horror we justly feel at the idea of their perpetual bondage, it will be recollected that they are not often endowed with that spirit of independance and dignity of sentiment which render it insupportable to a generous mind. On this principle *Las Casas* felt justified, it is said, in relieving the slavery of the high-spirited Indian nations by promoting the introduction of negroes. The cause of humanity, however, has been very little indebted to him by this expedient: for the Indians in the islands have nearly perished, and the negroes continue slaves.

We know that in the review of a book of travels, the reader will expect amusing extracts: in the present instance we scarcely know where to find one. Our employment is like that of the bee:

Grata carpentis thyma per laborem Plurimum.

The only part to which we can refer him (for we must not extend our quotations) as conveying any thing like entertainment, is the account of John Teach, nicknamed Black-Beard, a noted pirate, of New Providence, in the reign of George I. p. 241, et seq.

Upon the whole, we cannot think that our author has derived much of that benefit from his travels, which an acquaintance with foreign countries is so well calculated to produce. If he has, he fails sadly in conveying his informa-

tion to his readers. Still we must in candour allow that he has written his tour with modesty and perspicuity, and often with neatness; and let us in charity suppose that its want of interest is attributable to the subject, rather than to the writer, though even in this case we must disapprove of that undaunted resolution of writing on all subjects, which is now so universally predominant; even supposing an author to be possessed of talent, yet when the topic on which he proposes to treat seems to promise neither amusement nor instruction, we shall ever be the foremost to applaud a discreet silence.

ART. X.—*An Essay on the Inspiration of the Holy Scriptures of the Old and New Testament.* By John Dick, A.M. one of the Ministers of the Associated Congregation, Shuffie-street, Glasgow. 2d Edition. 8vo. pp. 216. Williams. 1804.

THE controversies which have been agitated among Christians, in reference to the contents of the holy scriptures, have chiefly respected their interpretation. On one side, it has been maintained that this or that doctrine is expressly taught in the sacred volume, or may be deduced by legitimate reasoning from it; while on the other it is contended, that the interpretation is erroneous, or the deduction unwarranted and fictitious. In these cases, however, both parties have been contented to seek for the meaning of the sacred writer, in the presumption that when obtained, it must be the guide of their conduct, and a divine authority from which there could lie no appeal.

But the daring spirit of controversy has sometimes disdained to be confined within these narrow bounds. The pride of philosophy, and the madness of fanaticism, have, each of them, in their day, arraigned the sufficiency of the scriptures; and have claimed, the one for his wanton speculations, which he dignifies with the name of reason, the other for the fumes and exhalations of a disordered understanding, and a corrupt heart, which he calls inspiration, to be heard against and above the word of God.

The anabaptist, in the early times of the reformation, proceeded to the height of his enormities by very rapid degrees. He commenced his career with the affirmation that all his dogmas were supported by the express testimony of scripture. He next claimed as his own the assistance of the spirit in the interpretation of the divine word. To his adver-

nary, the bible, he affirmed, was a *sealed volume*; that he was delivered over to a judicial blindness; that *seeing* he *might see* and *not perceive*; but that to himself, by the power of the Holy Ghost, the eyes of his understanding were enlightened, the mysteries of God were revealed, and the law and will of God, which had been hidden for ages, were re-opened, and brought as it were to life again. Nor did they always stop here. When pressed by testimonies of scripture, too explicit to be evaded, and too insignificant to need or permit the interference of any auxiliary means of interpretation, fired as they were with a furious zeal, and bound together by an engagement, to conquer or to die, they did not dread to take one step further, to decide all controversy at once, and to lay claim to new original revelations; and thus did the scripture become, in comparison of the *word* and *light within*, what they did not scruple to call it, a *dead letter*, a *letter that killeth*, a carnal teaching. The founders of the sect of quakers, and other enthusiasts, who sprang up amongst us during the times of Charles I. and of the Commonwealth, walked but too faithfully in these footsteps. And though their notions, in this respect, as in many others, have, by time, been much *reformed* and sobered, yet we read in a work on the principles of religion among friends, printed within the present year, a caution that "there is not only a possibility, but a danger of placing too much dependence upon the scriptures, by preferring them to that divine principle of light and life afforded to man, of which they testify.*" And we find the same writer, with too much of the ancient hardihood of his sect, in his argument against the sacrament of baptism, venturing to arraign the infallibility of an inspired apostle, St. Peter.†

Other Christians, who profess continually to be distinguished above their brethren, by bringing religious subjects more than others do, to the test and hazard of their own reasonings, have proceeded to like conclusions with regard to the inspiration and divine authority of the scriptures: but with this difference, in the order and method of their proceedings. Enthusiasm does his work speedily; and strikes off the forgeries of his brain at a heat. In process of time, he is wont to become more sober; to grow ashamed of his follies; and his later years are generally spent in a comparative supineness, or in endeavouring to undo his work, to steal back again, if he can, by contrivance and tergiversation,

* Take's Principles of Religion. p. 29.

† Ibid. p. 106.

to the common practice, and the ordinary doctrines ; or by ambiguous expressions, and interpretations, to preserve a compromise between his own better knowledge and his partial filial sense of the intoxication and the nakedness of his forefathers. On the other hand, the operations and pretensions of cold-blooded reason are cautious at first, and only by slow degrees become more hostile, more presuming, and adventurous. Socinianism began her course rather by flattering words to soothe and gratify the ear of human reason, than by hazarding any direct imputations against the authority of scripture. But in later times, having interwoven herself in a close and long-continued alliance with the pride and self-sufficiency of a minor philosophy, she has made much further progress, and has ventured into a more extensive and offensive warfare. In our own day, we have seen a controversy which began with an endeavour to ascertain the opinions of primitive Christian antiquity, for the express purpose of applying them to the explanation of what the scriptures contain in reference to an important doctrine, an investigation instituted, therefore, and proceeding upon a mutual acknowledgment of their divine and unquestionable authority ; this controversy thus beginning, we, in our own day, have seen ended by the champion of socinianism, with unreserved declarations on his part, that the apostles were, like other men, liable in their writings to mistake and error, and that therefore, their teaching on the point in debate, whatever it might be, was not necessarily final and decisive. Since the time of Dr. Priestley, we have seen the rationalizing spirit erect her head yet higher, and vaunt herself against the powers and possibilities of heaven. We are told of a certain doctrine, not only that it is not *true*, but that it is *impossible*, and that no testimony, not even that of an angel from on high, could make it credible.

But even independently of any consideration of the daring efforts of enthusiasm, or of a sceptical philosophy, the question of the inspiration of the scriptures has many other and important claims upon the attention of the theologian. For example, even in the day that is passing over us, the investigations in connexion with Mr. Marsh's inquiry into the origin of three of our four gospels, cannot, it is certain, be adequately pursued, without frequent respect had to the theory of inspiration.

There is another reason which would render a well composed work upon this subject, a peculiarly acceptable offering towards the service and promotion of sound theology ; and that is, the various and discordant opinions which have been main-

tained, not merely respecting the leading principles and grand outline of this doctrine, but also respecting many subordinate particulars, the nature of its modifications, and the kind of evidence which is applicable to the proof of its existence.

One writer remarks, that 'there appears to be no intelligible distinction between original revelation and inspiration.* Another tells us, that 'within the last fifty years their limits have been defined by many German writers on this subject.† And a third, almost a century ago, instructs us, 'Discrimen quod inter revelationem et inspirationem intercedit, haud perfunctorie est observandum.‡ Michaelis affirms, that no protestant can appeal on this subject to the testimony of the church;§ while Dr. Benson declares, that the inspiration of any book 'is a fact, with which we have no other way of coming acquainted but by the testimonies of the ancients.¶ Many who avow that they believe the scriptures to be *authentic*, do yet deny them to be inspired, while with Dr. Doddridge, the *authenticity* of the scriptures is the 'main argument' of their inspiration. Some affirm that facts and doctrines cannot be inspired, unless the words in which they come handed down to us be also from inspiration; while many more, who maintain the divine infusion of the former, do yet judge, that the sacred writers were left each to his own proper style and language in the conveyance of them.

The size of Mr. Dick's book, which is fully competent to the removal or solution of all these difficulties, the zeal and power with which he writes, and the share of public favour which, it should seem, his performance has already obtained, (for this which lies before us, is, it will be observed, the *second* edition) gave us hopes, that we should find in it, a fuller and more satisfactory treatise than the literature of our country can yet boast of upon this subject. Notwithstanding these promising appearances, we are sorry to say, that our expectations have been disappointed. There is one fundamental mistake, which runs through the whole volume, which destroys its beauty as a work of taste, and its utility as the charitable and well-intended exertion of duty from a Christian minister.

If there be any principle agreed upon more than others, by all the best writers upon the subject of inspiration, it is

* Powell's Discourses. p. 62.

† Marsh's Michaelis. v. i. p. 373.

‡ Buddei Theol. Dogmat. p. 97.

§ Marsh's Michael. vi. p. 76.

¶ Watson's Tracts. v. iv. p. 476.

this, that the theory of it is a matter which concerns none but Christians; that the divine origin of our religion is to be presupposed in the controversy; that the truth and genuineness of the scriptures are taken for granted; and that he who questions the received doctrine of their inspiration, is by no means to be compelled straightway, and associated with infidels and unbelievers. The unbeliever has, no doubt, often given to the world his sentiments upon this subject, as well as upon many others, into which he has pleased to intrude himself, and with which he may justly be said to have no manner of business or concern; and yet, in so doing, he has his own purposes to serve. He does it in the temper of one who assumes a feigned character, with the charitable intention of puzzling the poor Christians whom he despises, or for the no less charitable purpose of setting them together by the ears. But it is the duty of a sound theologian to place the subject again upon its true foundations; to rescue it out of his hands; to remind him that there is a previous question to be settled, before we can consent to become parties with him in a friendly conference, or a hostile conflict upon this argument. It is the duty, we say, of an able logician, to decline to agitate the divine inspiration of a book with one who has not previously embraced the belief that its contents are valuable and true. He must be remanded to spatiate at large in the wilds of infidelity, and must return to us again, as a Christian, before we will stoop to exchange a word with him respecting the influences of the Holy Spirit upon the heart, or the pen of a prophet, evangelist, or apostle. Let him first be brought to acknowledge that they do not *deceive the people*, and then we may think it the proper time to inquire with him, whether *all scripture be given by inspiration of God*.

Michaelis observes, 'It is possible therefore to doubt, and even deny the inspiration of the new testament, and yet be fully persuaded of the truth of the Christian religion: and many really entertain these sentiments either publicly or in private, to whom we should render great injustice, if we ranked them in the class of unbelievers.*' Accordingly, the learned Commentator on Michaelis reminds us of the words of Erasmus, *Non est necesse, ut quicquid fuit in Apostolis, protinus ad miraculum vocemus*; and that Grotius, whose treatise *De Veritate Christianæ Religionis*, is considered as one of the best defences of the truth of Christianity, has the following passage, *A spiritu sancto dictari historias nihil*

* Marsh's Michaelis. v. i. p. 72.

*fuit opus, satis fuit scriptorem memoria valere.** Dr. Powell also, whose remarks on the subject of the inspiration of the scriptures are very justly rated exceedingly high by Dr. Hey, is very explicit and clear upon this head. 'But (says he) here let it be first observed, that every question concerning the inspiration of scripture, is a question among *Christians only*, not between them and unbelievers. Till a man is convinced that our religion came originally from God, he is not concerned to inquire about the conveyance of it to after-ages.'† Or, if Mr. Dick be disposed to pay more deference to the judgment of his own countrymen, a respectable professor of that division of the empire, would have taught his ideas to flow in a juster order. 'To those' (says Dr. Hill‡ 'who consider the books of the new testament,' (and therefore, by parity of reason, those of the old also) 'as authentic, genuine records, in which the disciples of a divine teacher deliver a system of truth, it is an interesting question, whether they are *inspired* writings.'

In defiance of (or shall we say from want of considering) these high authorities, and the reasons upon which they are grounded, Mr. Dick sets out in his preface, and continues the same connection through many other parts of his treatise, with uniting together infidelity, and the doubt or disbelief of the inspiration of the scriptures. (See p. 2, 74, 168, 217, 288, n.) and yet in other places, he makes mention of Dr. Priestley, as one against whose notions his work is directed, (p. 27, 75.) Indeed we do not remember, that any other modern writers are cited by name, and assailed by Mr. D. excepting that gentleman and Mr. Hume.

It will not be supposed, we believe, that we entertain any partiality for the theological romances of Dr. Priestley. But the dread of such an imputation shall not be suffered to withhold us from protesting against the conduct of Mr. D. in associating Dr. P. with professed unbelievers, without any reserve, or the insertion of any caution to his readers to observe that a very small part indeed of his imputations and arguments is applicable to that writer. It becomes therefore, our duty to remark that the very reasonings which are adopted by Mr. D. in this work on inspiration, have been many of them repeatedly, and with great clearness and ability, urged by Dr. Priestley, in his controversies against the unbeliever. It is a very pernicious violation of the practice and temper of

* Marsh's Michaelis. p. 378.

† Powell's Disc. p. 245.

‡ Theolog. Instit. p. 27.

that charity, one of whose most beautiful characteristics is, even 'that she seeketh not her own,' when a writer does thus exceed his due claims, when he aggravates the materials of dissention among Christians, as if they were not large enough already, and, in the character of one zealous for the interests of religion, exposes the name of a brother to the harsh censures and judgments of ignorant and undiscerning men.

But, in matters like the above, we have observed, that the ingenious and inconsiderate aggressor does himself seldom escape unhurt. The blow which charity sustains, is in some way or other repaid or reverberated to him who inflicts it. Accordingly, in our judgment, Mr. Dick's character as a writer and a reasoner must suffer materially by the union of which we have complained.

In the first chapter Mr. Dick's notions on the nature of inspiration, and of the sense in which he means to assert and prove that the scriptures are inspired, are laid before the reader to a considerable extent, and in a way in which we are not disposed to find much to blame, inasmuch as the whole is, in the place where it stands, hypothetical or enumerative, and can only be received in as far as it shall be substantiated and established by the proofs which are afterwards to follow. It is our business, however, to remark, that Mr. D. asserts to the sacred writers the union (though with some disapprobation expressed of the terms by which they are wont to be designated) of the three denominations of inspiration (with one or two of which most authors on this subject have been contented) viz. that by *superintendence*, by *elevation*, and by *suggestion*. He maintains also the inspiration of the words and language of scripture without any exception or reserve; he considers the sacred writers as the amanuenses of the Divine Spirit, and accordingly, is a strenuous advocate for that which is called *plenary inspiration* in the highest and fullest sense of that term.

Who then would believe that a writer, who lays down propositions like these, should, when he comes to the body of his work, which ought to contain the demonstration of them, engage his reader in little elsethan an exposition of the arguments which may be met with in almost every treatise on the evidences of christianity, where they are brought forward in proof of the divine origin of our religion, and to establish the credibility of the evangelical history? Yet this is precisely the case in the present volume. Many proofs of that kind are stated, and we will allow are well stated, by Mr. Dick. But how they are to convince us of the inspiration of the scriptures, particularly in that extensive meaning of the

term which he contends for, we are utterly unable to understand. Were Dr. Priestley alive, he would, we believe, as we do, accede to the justness of the generality of Mr. D.'s premises; but we have no difficulty in declaring that he would be fully justified in rejecting the conclusions, in impeaching the pertinency of Mr. D.'s arguments, the correctness of his ideas, and the soundness of his logic.

We cannot go through the whole of Mr. D.'s reasonings; but, that we may not incur the charge of preferring a complaint unaccompanied by any evidence of its truth, it will be necessary that we refer to some portion of them. The seventh chapter is entitled, 'Objections against the inspiration of the Scriptures;' and it extends from the 217th to the 286th page. This chapter, like the entire volume, sets out with that unfortunate connexion which has been already so much the subject of our censure. 'From the source of prejudice,' (it is said) 'flow all the objections against revelation, which occur in the conversation and writings of *infidels*. Right reason has little, or rather no concern in suggesting them. Some of these objections it will now be proper to consider.' p. 219. After this sentence, it may not much surprise our readers to hear what the objections are which here meet their reply. They are, in the words of Mr. Dick, these which follow. 'The first argument against the inspiration of the scriptures, is founded in this general principle, that the light of nature is sufficient to teach us our duty, and to conduct us to happiness.' p. 220. 'Secondly, it is asserted that the scriptures do not contain a divine revelation; *and therefore are not inspired*, because they have been communicated to so small a portion of the human race.' p. 230. 'Thirdly, it is objected that the scriptures are not a revelation from God, and by consequence are falsely believed to be inspired, on this ground, that a revelation is incapable of being proved to any but those to whom it is immediately delivered.' p. 235. 'Fourthly, the supposed contradictions in the scriptures furnish another argument against their inspiration.' p. 248. 'Fifthly, it is objected that the scriptures contain doctrines mysterious, and contrary to reason.' p. 262. 'Sixthly, it is asserted that the scriptures cannot be inspired, because many things in them are unworthy of God.' p. 271. And 'the last objection respects the style of the scriptures. It is not so dignified, so elegant, so conformable to rule, as we might expect the style of a divine writing to be.' p. 280. Now, if we concede, which we do willingly, that this last objection of Dr. Middleton and Lord Shaftsbury, with perhaps one or two of the others, the fourth especially, are mate-

tials with which Mr. Dick's subject necessarily led him to be engaged; yet of several more, if we compare them with the title of the chapter, and with the statement which this author has given us in the beginning of his work, of his notions of inspiration, we may well be tempted to ask, 'how they come to be here?'

We should perhaps better lay before our readers the extent of those grounds which have induced us to form the judgment which we are delivering respecting Mr. Dick's performance, by presenting them with a favourable extract from his work. The passage we have in view would shew that he has considerable powers of writing, and therefore, tends to render the fundamental error into which he has fallen still more a subject of regret, in the present instance, and a more significant and instructive warning for those whom in future it may concern. But the preceding length of this critique must be our apology for merely referring our readers to what is contained between pages 178 and 182, inclusive. Those who read with attention that part of Mr. Dick's work, will be prepared, we trust to agree with us, that the case of Mr. Dick ought to convey to those authors who may stand in need of it, an useful and salutary caution. Let them beware then, lest in the excess of their zeal, they grasp at too much and blend together subjects which ought to be kept separate. The first aim of one by whose teaching the good of the community will be effectually promoted, is always to get clear views of his subject, and in his treatment of it, not to wander into others which may have an obscure relation to it, but to keep his eye steadily fixed on the principal object. The evil which is propagated from the press to no small extent in all branches of literature, and not the least in theology, arises from a violation of these principles, more than from any other cause. When the terms in controversy are neither clearly defined, nor the definitions steadily persevered in, how can it be but that the disputants must go on in endless strife and altercation? Truth and error become inextricably mixed together, and the evil operation of the latter, instead of being corrected and neutralized by the former, is greatly increased and aggravated from the mixture.

ART. XI.—*Miscellanies*. By Richard Twiss. 2 Vols. 8vo.
14. 1s. Egerton. 1805.

THE first article in this collection (that upon Matrimony) Mr. Twiss informs us, is taken from an essay, written in Ita-

lian, by Antonio Cocchi, M.D. who died at Florence in 1758, aged 68. According to Dr. Johnson's opinion, given in his account of the book, entitled the Life of Benvenuto Cellini, Dr. Cocchi, who gave the Italian editor an excellent preface, was one of the politest scholars in Europe. He may have been so, but we fancy an English public will not be disposed to agree with him in his arguments against matrimony, nor with his translator, Mr. Twiss, if these also are his own sentiments. He pleads indeed Dryden's excuse for translating the sixth satire of Juvenal; and as Dryden professed not to have the same bad idea of the character of the English women that Juvenal had of the Roman ladies, so neither does Mr. Twiss extend the satire against the Italians to this country. But we like not arguments against matrimony in any shape; the age is free enough already, without the aid of authors, who would endeavour to reason it out of one of its restraints.

The story of the new-married couple is well related; the substance of it is the correction of a violent wife's temper, by a due exertion on the husband's part of his just authority. It is translated or imitated from the essays of Justus Van Effen, who *flourished*, according to Mr. Twiss, at the latter end of the 17th century, and wrote a Dutch Spectator. The story of the rich Blockhead, not so good as the former, is also taken from Justus Van Effen. The next essay is on trade; an excellent subject for a Dutch composer; yet there is nothing remarkable in its matter; for the manner Mr. Twiss is answerable; nor in that either is there any thing remarkable. As a prose-writer, Mr. T. has neither striking merit, nor gross defects. As a poet, it seems he only pointed out the originals, which his friends have translated into English verse. But of the poetry anon. Peter Pindar, it seems, is one of Mr. Twiss's friends, and gave him the paraphrastic translations of many of the mottos, and a few poetical pieces, which are left to the reader's discrimination.

The next tale is entitled, 'Refined Senses,' and is a very pleasing one. A certain emir is supposed by his piety so far to have gained the favour of Mahomet, as to be granted any prayer he chose to offer to the prophet. After revolving the vanity of power, wealth, and pleasure in his mind, he determines upon asking Mahomet to strengthen and expand all his senses, so that each individually should be equal to those of any other creatures. His prayer is granted; and from the excessive delicacy of his perceptions, he is rendered miserable. He discovers that a stranger has gained admittance into his haram. After a pilgrimage to Mecca, he is

restored to his former happy bluntness of sensation. There is more imagination in the above than we should have expected to find in a Dutch author.

The next article, concerning the Inquisition, we conceive to be Mr. Twiss's own, by its not bearing the signature of E. It does credit to his feelings as a man, but we think, as a Christian, he is a little too frequent in the use of the name of the Deity. There is an improper attack too, which we cannot suffer to escape, upon the sacred office of the clergy, who, though they do not, it is said (p. 158,) in other places, as in Spain, burn and torture their fellow-creatures, yet they bawl, and storm, and tease the people every where.

The three succeeding articles, upon Calumny, Prying, and Meddling, upon Quarrels, and upon Drunkenness, are again from the Dutch. That which follows is original, upon Daintiness and Squeamishness. All these contain good commonplace reflections, wear-and-tear notions that will never be worn out as long as the world shall last. The essay that follows is curious. It is a translated extract from a German book, entitled an 'Account of the Origin, Progress, and present State of the Russian Hunting, or Horn Music.' Petersburg, 1796. Dedicated to the Emperor Paul Patrowitsch.

This music was invented and brought to perfection by John Antony Maresch, who was born in Bohemia in 1719. He attended Count Bestuchef to Petersburg in 1748; and there, being patronized by the Empress Elizabeth, he invented this new species of music, which is played upon the Russian hunting horn, made in the shape of a parabola, of thin brass or latten. A perfect band requires forty persons. We shall transcribe the account of this extraordinary performance. In 1773, this band performed an entire opera at Moscow, and in 1775, the opera of Alceste. In 1777, it had risen to such a pitch of perfection, as to execute with the same precision as any other orchestra, though with much greater effect, the overtures of Henry IV. le Desertear, la belle Arsenie, &c. &c.

'The perfect Russian horn-music may be compared to that of a great organ, but with the advantage of being capable of increasing or diminishing the tone, whereas an organ can merely blow its tone with the same strength. At a distance, the tone of the hunting-music assimilates to that of the Harmonical glasses when near. In calm weather, it may be heard at four or five *wersts* distance; and in a still night, from an eminence, or by the water-side, even as far as seven *wersts* or a German mile. [That is at least five English miles every way, or in a circle of thirty miles in circumference. Four *wersts* are exactly three English miles.]'

The remainder, except the Maxims of this first volume of Mr. Twiss's Miscellanies, is borrowed from Van Effen; and of a piece with the preceding essays, one of the middling and indifferent efforts of the art of writing. The names of the articles are, 'the Coquette,' 'an Old Woman,' and 'Romances;' old subjects by no means newly treated.

The Maxims and Apothegms which conclude the volume, are collected from many books in various languages; and like most maxims and apothegms, very wise and very tedious.

Two hundred and forty-two pages of the second volume are devoted to Chess and Draughts; which, after Mr. Twiss's *two volumes of Chess*, published in 1787 and 1789, must be confessed, even by chess-players, to be a pretty ample quantity of matter devoted to the illustration of the moves of party-coloured bits of ivory! From Palamedes to Phillidor, Mr. Twiss collects every allusion to his favourite game from every author who probably ever wrote upon it. Fox's Book of Martyrs, and Poor Robin's Almanack for 1693, and 'all such reading as we never read,' are brought to bear upon this chosen point. We shall be satisfied with a quotation from Fielding's Covent Garden Journal.

'The same labour, and perhaps the same genius which brings a man to perfection at the game of chess, would make a great proficiency in the mathematics.'

The next article is that of 'Entertaining Chemical Experiments,' communicated by Mr. Frederick Accum. We shall select one for the use of the ladies.

'EXPERIMENT 9.

'HOW TO GILD A RIBBON CHEMICALLY.

'Take a silk ribbon, wet it thoroughly with phosphorised ether (prepared by letting ether stand over phosphorus for some weeks) and dip it into a solution of muriate of gold, which will gild it; and the gilding is so permanent that it will bear washing. Mrs. Fulhame, to whom we are indebted for this experiment, has availed herself of this property by gilding a whole garment,' &c.

Splendid Mrs. Fulhame! in her garment of gold, and her &c. she must look like the Queen of Sheba!

Galvanism succeeds Chemistry, and Natural Courtship follows Galvanism; the one being an old, the other a new way of exciting electricity. The natural courtship is after the Dutch fashion.

Mr. Twiss now calls in his auxiliaries, the poets. We cannot exactly say,

That expletives their feeble aid do join,
And ten low words creep on through one dull line.

But yet, we cannot say much for the poetry. It consists of translations or imitations from six Spanish, and two Portuguese sonnets; from three German fables, and from the same in Dutch; from a Provençal sonnet, and an ancient French love song, with the original prefixed to each translation or imitation. The Dying Father, by Horace Twiss, as a trifling *jeu d'esprit*, is one of the best attempts.

An account of the Dutch game of Kolf, which the author calls 'a kind of ground billiards;' some scientific notices upon billiards; a geometrical problem, big with Montucla and Pythagoras; arithmetical curiosity; an old amatory ballad set to a new tune, with additions upon the darling game of chess, and a cursory mention of the two volumes of Koch, the modern German chess authority, containing near nine hundred pages, and concluding with Vida's poem, translated into German blank verse, by the Rev. Johana David Müller—this ollapodrida, Irish stew, or Dutch concert, closes the Miscellanies.

Mr. Twiss is certainly well versed in the curiosities of literature and of science. His taste for such studies we think is curious; and to those of a similar fancy, his writings must be very entertaining; but they are only *φωριὰ ἀσυνέκτιστα*, and to the public, perfect gibberish.

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RELIGION.

ART. 12.—*Reflections on Duelling.* By Rowland Ingram, B.D. Master of Giggleswick School, and late Fellow of Sidney College, Cambridge. 8vo. pp. 104. 2s. 6d. Hatchard. 1804.

THE benevolence which suggested these reflections is by no means disgraced by the intellectual powers of their writer. The unreasonableness and unlawfulness of the baneful and prevailing practice of duelling are shown by considerations drawn from the law of the land, from the precepts of the gospel, from the acknowledged principles of morals, and from the absurdities and evil consequences which attend it. The whole tract displays very considerable abilities; but we cannot commend the style in which it is composed. We do not deny that it manifests good talents and industry; and Mr. Ingram perhaps thinks it *fine*. But, let him labour his style less, and he will become a much better writer. It gives us sensible pain when

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a scholar, like Mr. I. does not seem enough impressed with a sense of the superior graces of attic composition. We may apply to Mr. Ingram's work, what was said in allusion to his own by a predecessor of Mr. I. in the same argument: 'When evil customs are continued, there ought to be continual new remonstrances against them; for the old or former ones are generally forgotten or neglected, though in themselves they may be better.' (DR. COCKBURN.)

ART. 13.—*Postscript to the Letter to the Rev. G. Burder, occasioned by his Appendix to his Sermon on lawful Amusements.* 8vo. 1s. pp. 39. Hatchard. 1805.

A REPLY by Mr. Burder, contained in an appendix to a 2d edition of his sermon on lawful amusements, has given occasion to this postscript to the letter to that gentlemen, which was noticed in our review for February. The postscript, like the letter, is composed with much spirit; and points out some glaring misrepresentations and several marks of a malignant and uncharitable temper exhibited by Mr. B. in his appendix on the letter-writer's reasonings. The general argument also, the tendency of which is to claim a distinction between the *use* and *abuse* of amusements, is stated afresh, and enforced by additional observations. We think that the postscript as well as the letter may be read with profit by Mr. B. and his partizans. Yet there are passages to which we cannot give our assent. The praises bestowed on the writings of Mr. Fellowes are far beyond our opinion of their merits.

The following paragraph is worth preserving, and will be accounted valuable by the collectors of this kind of *specimens*.

'The minister who preached on that occasion declared that "heresy is more dangerous than vice; for, if a wicked man is sound in the faith, there is some hope of him." There is one important fact here that ought not to escape us. Those men who preach up *faith alone*, when pressed upon the pernicious and unscriptural tendency of that doctrine, shelter themselves by asserting that faith cannot be without good works. But here the doctrine is avowed in its true colours, and they admit that *faith may exist without good works*, when they tell the world, that if a WICKED MAN is sound in the faith, there is some hope of him.'

ART. 14.—*A Reply to the Dissenter's Reasons for separating from the Church of England, in a Letter to John Gill, D.D. Editor of them, by the Rev. Spencer Cobbold, A.M. late Fellow of Gonville and Caius College, Cambridge.* 8vo. pp. 46. 1s. 6d. Rivingtons. 1804.

IN this tract we have a very pleasing example of a triumph effected by sound judgment and good argument, exerting themselves in the way of strict duty, and in a meek and christian temper, over misrepresentation, error, and bigotry. Mr. Cobbold having learned that a large parcel of the '*Dissenter's Reasons*' had been imported

into his neighbourhood, to be dispersed there, for the purpose of detaching the affections of the people from the established church, came forward, without loss of time, to lay before his parishioners, in an appeal from the pulpit, the evil tendency, the fallacies, and the falsehoods of that pamphlet. For the sake of a more permanent effect, the substance of his discourse is now printed, though in a different form. After insisting briefly upon the evils of schism, Mr. C. proceeds to examine, one by one, the reasons of dissent, or in other words (for the propositions in the mind of this dissenter seem to be considered as identical) the objections against the church of England which are alleged in Dr. G.'s tract. Mr. C.'s success in this conflict is fully correspondent to the interest excited in his favour by the notices which induced him to engage in it, and by his sober, charitable, and rational zeal. Seldom will there be found so much excellent matter compressed into so little room. We commend the work to the *luty* of our church, as a little manual which may be very useful in protecting them against the attacks to which they are in these days exceedingly exposed. They will find in Mr. Cobbold a well informed, orthodox, acute, and respectable defender. We recommend it to the *clergy* as an example and a model of professional exertion, such as cannot fail to leave a present complacency upon the mind of its author, and is, we doubt not, well pleasing in the eyes of Him who encouraged his apostle of old by these words of exhortation, 'Be not afraid, but speak, and hold not thy peace; for I am with thee.'

We recommend it generally, with our good wishes, to those *who are not of our own communion*. It is well calculated to produce salutary effects upon them also. It may not perhaps alter the minds of many towards us, so far as to induce them to lay aside their differences, and to enter with us again into the house of the Lord; but it may, in many bosoms, cherish better thoughts of us, it may remove prejudice and ignorance, it may instil feelings of charity and moderation. In generous minds it will produce a still further effect. It will excite in such bosoms, among the dissenters, emotions of honest indignation, or of regret and shame, when it displays the frivolous pretences, and the unfounded charges which have been urged by the most zealous champions of the dissenting cause in justification of their separation from the church, and thereby propagating and extending through the world the incalculable evils resulting from religious disunion.

ART. 15.—*Letters on the Atonement.* By Charles Jerram, A.M.
8vo. pp. 124. 2s. 6d. Rivingtons. 1804.

THE claims which Mr. Jerram prefers for our commendation are very similar both in kind and measure to those which we paid due respect to, in the preceding article. The particulars in which the two writers most differ will appear to many to be in favour of Mr. Jerram; Mr. Cobbold's labours are directed principally to the defence and maintenance of the cause of the established church of this kingdom, assailed in many distinct arguments; while those of Mr. J. are exerted

ed in the elaborate support of one fundamental doctrine of our common Christianity. The objection to the received tenets respecting the atonement, which gave rise to Mr. J.'s defence of that doctrine, appeared in one of our monthly periodical publications, and Mr. J.'s reply occupied a part of the same pages. He has rendered a material service to the cause of religion in this work: and we rejoice therefore that he has here given it a distinct and separate publication.

After a satisfactory reply to the several objections of his adversary, Mr. J. proceeds, in his second letter, to establish the truth of the doctrine of the atonement by direct scriptural testimonies and by several arguments derived from the Jewish ritual and sacrifices. The remaining part of the work is occupied in shewing, that the doctrine previously established is not abhorrent from the divine character, as made known to us by scripture and reason; but rather is in strict correspondence with the known wants of men, and the revealed justice of God.

The whole of this important subject is treated by Mr. J. with great good sense, and in a way honourable at once to his talents and his piety. Mr. J. is chargeable with none of those unscriptural and we might say *blasphemous* doctrines with which enthusiasts in their headlong zeal have too often loaded and disgraced this article of our faith. The merits of Christ are asserted, without any imputation on the mercies and love of his Heavenly Father. The writer signifies his occasional obligations to Mr. Hay of Leeds, and for some observations in his notes, to Dr. Magee.

POETRY.

ART. 16.—*Tobias, a Poem, in three Parts. By the Rev. Luke Booker, L.L.D. 8vo. 3s. 6d. Booker. 1805.*

WE were somewhat alarmed by the contents of a short prospectus, prefixed by Dr. Booker to his poem, in which he holds out a menace, that if another edition of this work should be called for, it is his intention to publish at the same time a sufficient number of additional pieces to form a *handsome volume*! How much would the public be obliged to us, if our intercession could prevent this author from putting his threat in execution! Our respect, however, for the academical honour of L.L.D. induces us to offer our most earnest advice to the Dr. to be content with, or rather to repent of, what he has already published, and to assure him that a continuation of his labours can neither tend to increase his reputation nor his emolument. However, Dr. B. with great modesty, hopes in his preface, that he shall be corrected by candid and discerning criticism, whose strictures he shall receive with thankfulness. We will therefore, with that candour which the author desires and deserves, point out certain improvements, which must be made, before the contents of his intended volume can be at all correspondent with the promised beauty of its outside.

The narrative, then, of the present poem, which is in itself sufficiently interesting, ought to be less detailed, and the more trifling events omitted; the striking incidents with which it abounds, ought rather

to be strengthened than weakened by the manner in which they are related; the ideas, the similes, the illustrations, should have been more novel, and more poetical; the language more dignified, choice, and correct; the epithets less numerous, more select, and more appropriate. 'Age' should not be called 'old reverend age,' nor 'ruin,' 'old ruthless ruin.' Bad imitations of Milton should have been avoided, as well as affectations of quaintness; also all antiquated words, which occur with a wearisome frequency; we mean such words as 'thrifful,' 'vernant,' 'delightsome,' 'munitions,' 'commingle,' and a thousand others. Lines of eight syllables should have been studiously guarded against, such as v. 442, part 2, and lines of fourteen syllables, as v. 205, part 3. The description of the future glories of Jerusalem in part 3, (though not improperly introduced, as the author is fearful) should have been shortened. Tobias and Sara should not have been made to fall so violently in love with each other at first sight, in part 2. Still less, after a courtship of half an hour, should the lover have asserted, and solemnly called the Supreme Being to witness the truth of the assertion:

'Impell'd by pure affection—not by lust
That marks the bestial race—thy loveliest work
Thus fram'd for wondering man, I grateful take.'

Such are the numerous and glaring defects in Dr. Booker's poem of Tobias; its merits are few; they are, we think, concentrated in the two following respectable lines:

'Honour plants
Around his tomb her amaranth, and bids
His memory be immortal.'

ART. 17.—*Fables; vol. 2d, containing Cambuscan, an Heroic Poem, in Six Books; founded upon and comprizing a free Imitation of Chaucer's Fragment on that Subject. By Richard Wharton, Esq. Bro. London. Payne and Mackinlay. 1805.*

How well qualified Mr. Wharton is to continue the strain Chaucer began, not as an awkward imitator of his ancient style, but as a true inheritor of some portion of his poetical spirit, the following passage will amply testify.

'As when declining autumn's sickly breath
Flings o'er the grove the yellow hue of death,
None mark the leaves as one by one they fall,
But grieve and wonder when they miss them all;
So, in this revel, each succeeding day
Stole from their banquet unobserv'd away;
Nor did they count each morning as it rose,
But started at the feast's lamented close.'

Cambuscan, book iv.

The story of Cambuscan is well conducted and interesting to the end; and abounds in passages equal to the above in just and natural description. It is indeed infected in a few instances with the taint

of the modern style of poetry; but upon the whole has less of false glare, and ambitious ornament, than any late production of this corrupted age of literature. From its freedom, generally speaking, from these defects, it deserves the praise we have given it, as well as from its more than negative merit, which we have already duly noticed; but as it is deficient in fire of imagination, and nervousness of language, we can by no means allow that merit to be sufficient to rate it among the first order of poems.

ART. 18.—*An Imitation of the eighth Satire of Juvenal, addressed to the rising Nobility and Gentry of the United Kingdoms.* 1804. 8vo. pp. 168. Cadell.

When we lately recommended imitations instead of translations of Juvenal to our ephemeral race of poets, we by no means pledged ourselves to countenance unsuccessful attempts like the present. This unintelligible hodge-podge scarcely contains the most distant allusion to its original, and could not even be accepted, by a severe examiner, as collateral evidence that such a satirist as Juvenal ever existed. 'Detached parts of Kearsley's Peerage versified,' would have been its more proper title.

The author calls his unqualified abuse of many noble personages 'free verses;' but we shall not stain our page with any specimens of his political freedom; his political liberties call for strict coercion.

Page 92 gives us the following original information concerning the feats of Tydeus at the Trojan, (vice Theban) war; and a new signification of the word 'progenies.'

'The sire of Diomed the Trojan's fear,
The great progenies of the house of Vere.'

Certainly this writer is well qualified, both as a grammarian and a classical scholar, to imitate Juvenal.

P. 86. 'As Athens rested on the dog's clipp'd tail.'

We are kindly referred to the notes, but the author's stores of information seem to have stopped payment here, as nothing is said upon the subject.

We should have thought

'To people Plato's realms with frequent dead,' P. 101,
an error of the press, had we not found

'And Atrepos in fear suspends the thread.' P. 121.

But a truce to the mythology of this scribbler; let him read Tooke's Pantheon. We have two other books to recommend to his notice, which, by his own plain acknowledgment, have as yet 'the advantage of him,' or which if he is not a stranger to, we wonder he should so much disgrace their acquaintance, viz. Lowth's English Grammar, and Johnson's Dictionary. They would have told him, that, 'toil'd crusade,' P. 2, was not English; any more than 'soul-song eloquence;' P. 87; that his absurd, alliterative combinations of incongruous words only made him as ridiculous in transcribing, as they

did Mason in inventing them; that 'deathdauntless fires,' and 'war-wrought wall,' p. 6, and p. 7, were downright nonsense; and that such lines as the following would do discredit to a ballad-monger at Hockley in the Hole. p. 41,

'E'en country justices to plunder turn,
And melt their neighbour's butter in their churn;
His worship *works* the farmer to the dregs,
And pilfers fowls, their chickens and their eggs.
O that like Bourke a *chicken* he had met,
West Country born to give a *Somerset*.

Alas! for Juvenal; there seems to be a vile conspiracy against him, endeavouring to make the good people of England believe that he wrote the poorest things imaginable, and clothed his common thoughts in equally vulgar language. But we assure them, notwithstanding what Messrs. Rhodes, Marsh, and Co. have positively asserted to the contrary, that it is not the case; and we again encourage the ambitious and able candidate for the prize of poetical distinction to shew the world what Juvenal really was; as we have already numerous examples of what he was not.

ART. 19.—*The Battle of Largo; a Gothic Poem, with several miscellaneous Pieces.* 12mo. Hingley. 1804.

The author of this eight-footed poem 'frankly confesses that his object, in printing it, is chiefly to ascertain the value of his talent, such as it is, and to determine the degree of importance which he ought to attach to the faculties of taste and imagination in the future cultivation of his mind.' We will candidly tell this author that we think he has got much to learn with regard to the purity of language; he uses 'wavering' instead of 'waving,' and many other improper, for many other proper words. But he has a flow of verse, and we would not discourage him from the further cultivation of his talent. We praise him for not making a book, by the help of useless notes. That catchpenny ostentation of learning, which is the vice of the age, cannot be too strongly reprobated. And learning, after all, it is not, for Bayle and Moreri, and the manuscripts of the British museum, supply its stores. In two words, it is the grossest cheatery. The lesser pieces in this little volume, are not unpleasing. The last is copied, but not successfully, from that charming, patriotic song of Burns, which, had he written nothing else, would have stamped him for no inconsiderable poet.

'Tho' rich be the breeze in their gay sunny vallies.
And cold Caledonia's blast on the waves,' &c. &c.

We shall select a stanza from the song called the 'Scorn of Scotland,' which is the most spirited trifle in the book.

'And did he threat invasion?

Then let the tyrant come!

Has he forgot Old Egypt,

Nor heard of baffled Rome?

'The Danes of yore invaded,
They scaled the sea-beat steep,
Their relics lie at Largo,
Their ships are in the deep,' &c. &c.

But though the comparison between the French and the Danes, may be poetical, God forbid that there should be any real resemblance between the success of the invaders. Let Apollo twitch the ear of this poet, and tell him that when

'The amber moon serenely shone,
Silvering the raven plumes of night,'

it made him talk egregious nonsense.

ART. 20.—*A Poetical Epistle to James Barry, Esq. containing Strictures upon some of the Works of that celebrated Artist; with an Appendix. By Francis Burroughs, Esq. 8vo. Carpenter. 1805.*

WHATEVER Mr. Barry's abilities as a painter may be, and indeed they are unquestionably great, whatever Mr. Burroughs' own taste and science as an admirer of the productions of the Italian school may be, certainly there are some doubts of the correctness of his French pronunciation, of his Greek metrical, and English grammatical knowledge. p. 33.

Apart in Christian conclave, duly set, (*vice sit*)
Our pious Butler, Pascal, and Bossuet.

The familiarity also with which he speaks of his dear friends, the Italian painters, reminds us of our countryman Jarvis, who, on completing one of his paintings, cried out in rapture 'Poor little Tit! (meaning Titian) 'how he would stare!' Mr. Burroughs, in like manner, converts the more respectful title of Leonardo de Vinci into the friendly abbreviation of 'Lennardo.' Like Parson Adams's son Dick, in Joseph Andrews, when he read the story of Paul and Lennard to Lady Booby, 'Call it Leonard,'—said parson Adams to his son—'Call it—Leonard.'—say we to Mr. Burroughs. 'Hold your tongue,' said Lady Booby to Parson Adams—'Don't interrupt the child.'—'Hold your tongue,'—says Mr. Burroughs to us—'Don't interrupt me.' We obey, out of the kindness we have for him; but hope he will be equally kind to us in return, and never let us hear his voice again. We had almost forgotten to mention that in this pamphlet, which consists of 132 pages, there are eighty of notes; and that besides these, there is an unnecessary introduction, and a gratuitous apologue, purporting to be explanatory of an unmeaning frontispiece that libels the figure of Minerva.

MEDICINE.

ART. 21.—*The Anatomy of the Human Body. Vol. IV. Containing the Anatomy of the Viscera of the Abdomen, the Parts in the Male and Female Pelvis, and the Lymphatic System. By Charles Bell. 8vo. 15s. Longman. 1804.*

WE were not aware that this volume had appeared, when we announced volume iii, in our last number. The same general

commendations which we gave to that volume, apply equally to the present. The structure and connections of the parts within the pelvis, a knowledge of which is of infinite importance in some operations, are rendered extremely perspicuous by a number of vignette views or plans of those parts, as well as by accuracy of description. The volume contains ten plates, chiefly relative to the viscera of the pelvis; and concludes with an appendix, comprising a description of the venous system, and the anatomy of the teeth.

ART. 22.—*A Treatise on the Lues Bovilla; or Cow Pox.* By Benjamin Moseley, M.D. &c. second Edition, with considerable Additions. 8vo. 5s. Longman. 1805.

IT were not very easy to characterise this serio-comic pamphlet. Wagging, ridicule, and sarcasm, transcripts of newspaper advertisements, of the addresses of committees and institutions, and of the evidence given before the House of Commons, and lastly, some cases, most uncircumstantially related, in which small pox is said to have occurred after cow pox, constitute the motley composition. It might have borrowed its name from Sadler's Wells, and have been entitled 'Fun and Physic.' It contains, however, some notable discoveries. In the first place, we must henceforth lament the imperfections of Sauvages and Cullen, for the cow pox is the parent of a host of diseases 'totally new,' the symptoms of which 'differ, in every particular, from established nosological definition,' p. 94. 'The cow pox itch is a new distemper; and though it is *unlike* the common itch, (why then call it Itch?) and indicates an entirely different mode of treatment, from its appearance, yet it yields, as that does, to sulphur and mercury. This is not generally known.' Very true. In the next place, pustules have been seen, such as never appeared before; as large as cherries, and filled with matter, some green, some yellow, some blue! p. 93. Moreover, no disease has been found to be so singularly tormenting. 'I have seen *children* die of the cow pox,' says the author, 'without losing the sense of torment even in the article of death! I saw *one child*, in Chelsea, that died in the 16th day after inoculation; who shewed evident signs of severe anguish on being touched in the slightest manner, at the very moment she expired.' p. 95. Had Corporal Trim been present, how happily would he have illustrated this transition. Exquisite sensibility one instant, and annihilation of it the next. But this is not all. 'Several children have died from diseases, brought on by the cow pox, when no ulcerations had appeared; and others have lost their nails, and ends of their fingers, *several months* after inoculation.' In short, the doctor's common place book, is a sort of common sewer of cow pox relics; full of 'foul humours' and 'bodily defæcations.' And besides, like Solomon in the Stranger, he has letters from Constantinople;—his 'accounts from the country are full of dismal histories of ulcerated arms, and mortifications, of which *one* person lately died.' p. 92.

But we would be serious. All this may be admitted in an *essay*

designed *adaptandum vulgus*, in which vague allusion, appeals to prejudice, and ridicule may consistently enough supply the place of accuracy of detail, of philosophy, and of argument. But we have received our principles upon evidence alone, and are ready to abjure them only when that evidence is countervailed. We admit the contrariety of analogy, which was originally felt by numbers in the profession, with whom extensive experience has prevailed. But the prejudice was unconquerable with Dr. Mosely. 'I thought then (in 1798,) as I do now, that *experience is not necessary*, to know that cow pox cannot be a preventive of the small pox.' *Pref.*—This is giving the lie to Bacon and to Newton, and trampling inductive philosophy under foot. We believe indeed, that the investigation of the cow pox has not been complete and final; and fear that it has often been conducted carelessly; and it will be well if the investigators examine more minutely the statement of Dr. Mosely, that other eruptive diseases have a partial power of preventing the occurrence of small pox. But we cannot forget that, on a question of *fact*, analogy, ridicule, and general assertions, are but as a feather in the balance, when poised against the leaden weight of the results of experiment and induction.

NOVELS.

ART. 23.—*Love and Gratitude, or Traits of the Human Heart, Six Novels, translated from Augustus La Fontaine; prepared for the Press by Mrs. Parsons, Author of Mysterious Warning, &c. &c. 3 Vols. 12mo. 12s. Longman. 1805.*

MRS. Parsons had much better exercise her original talents than translate Augustus la Fontaine. Augustus la Fontaine's works, in our opinion, are stamped with that insipid mediocrity which one can neither admire nor laugh at. The very titles of these novels are mawkish and disgusting: 'Love and Gratitude,' 'Love and Greatness of Soul,' 'Love and Esteem,' 'Love put to the Test,' 'Love and Probity,' 'Love and Vanity;' which is the last. Vanity of vanities, all is vanity. Really, to an English ear, that is accustomed to 'Love and Magic,' 'Love laughs at Locksmiths,' &c. this is but dull unprofitable chat. For the style take the following specimen:

'Poor Firmin, however, had received no transient impression, it rushed violently into his heart,—the image of the beautiful lady was engraven on his soul. He thought, he talked of her incessantly; and when he came to the eulogy of her charms, he made use of such exaggerated expressions, he talked so loud and with such uncommon vivacity and fire, that his parents and the old bailiff were quite astonished.

'Poor Firmin!' Poor Fontaine.

ART. 24.—*The Adventures of Cooroo, a Native of the Pellew Islands. By C. D. Lambert. 8vo. 5s. Scatcherd. 1805.*

'ROMULUS and Remus, the two famous wild men of antiquity, and Orson, of modern days, have been justly the admiration of all

mankind* ; but we prognosticate that the fate of Cooroo will be far otherwise.

It may be remembered that at the departure of the Antelope, which was wrecked off the Pellew Islands, one of the crew, named Blanchard, chose to remain. This man had observed among those of the natives, who assisted him in the construction of a dwelling, a lad, named Cooroo, who by an uncommon assiduousness evinced an attachment to him. It occurred to him, therefore, that he might with little trouble cultivate the mind of this youth, who would become attached by habit and gratitude, and that he should thus attain the object of his wishes, a companion. Blanchard soon found that he had not cultivated an unfruitful soil ; Cooroo imbibed his instructions with a facility that surprized him, and in less than two years, he was not only an agreeable companion, but a grateful friend. — Cooroo, however, soon after lost his preceptor, who was murdered by the neighbouring savages. For some time he was inconsolable, but recollecting that Blanchard had in a similar situation found pleasure in a companion, he therefore determined to select among the youths of his own age, one whom he thought most likely to answer such a design. He chose Boolam for his friend. One day as they were taking an excursion at sea, they fell into deep discourse : but proceeding inconsiderately, they lost sight of the shore, and during the night fell asleep. From this period the adventures of Cooroo commence.

We will not pollute our pages with a detail of the occurrences which befel this semi-barbarian : but we think it must have been difficult to extract so little amusement from the ample materials which such a subject might afford. Amidst the vast variety of objects which the wide world displays, the fancy of the writer should have directed his unenlightened hero to such as would have improved his understanding ; instead of which he takes every opportunity of introducing him among the lowest dregs of society, and only makes him not a complete beast by availing himself of the ‘ potestas quidlibet audendi.’ Delicacy would be shocked were we to transcribe some of the scenes in which Cooroo is exhibited : yet Mr. Lambert dedicates his work to a lady. This lady, we presume, had not seen the manuscript, or she would hardly have lent her name to countenance such a mixture of vulgarity, indelicacy, and absurdity.

ART. 25.—*Alfred and Galba : or the History of two Brothers, supposed to be written by themselves. For the Use of young People.* By J. Campbell. 12mo. 2s. Williams and Smith. 1805.

GREAT as is our veneration for the religion we profess, and great as we hold the advantages resulting from a religious education to be, yet such is our opinion of the work before us, that we cannot help thinking it will defeat the design which it is intended to promote.

To imbue the minds of children, with the continual necessity of

singing hymns and doxologies to 'Jesus,' upon every trifling incident of life, will either give them a rooted disgust for devotion in general, or, by making too deep an impression on their infant faculties, will totally disqualify them for those active social duties, in the fulfilment of which consists the essence of true religion.

The whole tenor of this history sufficiently indicates that it is the effusion of a godly member of some conventicle, where faith, and singing, and praying, are reckoned the most acceptable service.—When such an opportunity occurred of making his two heroes spend their sabbath in the due performance of these exercises, we were surprized the author did not avail himself of it. For this oversight he may, perhaps, incur the censure of sanctified fanaticism; but he will probably exculpate himself by saying his history is represented only as a dream; of this he takes care to inform us both in the first and last page; but then it is the dream of a distempered imagination, 'ægrî insomnia,' and as such, Mr. C. would have done well, either to keep it to himself, or if he must print, to publish it among the catalogues of dreams, which attract the eyes of superstitious credulity, on the booksellers' stalls in Exeter Change.

DRAMA.

ART. 26.—*The Venetian Outlaw, a Drama, in three Acts, as performed at the Theatre Royal, Drury Lane. Translated and adapted to the English Stage by R. W. Elliston. 8vo. 2s. 6d. Baldwin. 1805.*

THIS piece is a translation of 'Abelino le grand Bandit,' ou, 'l'Homme à trois Visages,' which was performed at the theatre of the Duke of Brunswick. The foreign dress, (Mr. Elliston says) was quaint and spiritless, but he has endeavoured to adorn it. We conceive that the chief ornament which Mr. E. has added, has been his own representation of the character of Vivaldi, and that to his merits as an actor must be attributed its success on the English stage, for with all its new decorations, the translation is a most 'inveterate likeness' of the tame original. The language is meagre, and the rapid succession of interesting situations, is not so well managed as might have been expected. The romance of Abelino, translated by Mr. Lewis, is in every person's hands, and we think that if Mr. E. had taken that work as the basis of a new drama, with the assistance of his friend Mr. Cherry, (whose ready talents he acknowledges) he might have produced a much more interesting and spirited performance. Let any of our readers compare the scene as exhibited in the drama, p. 30, &c. with the interview between Abelino and the Doge as related in the romance, and they will be convinced of the propriety of our remark. In the former, by the conversation which has preceded, the Doge and the audience are prepared for a surprize, and consequently the dramatic effect is considerably diminished, if not entirely lost.

ART. 27.—*The Will for the Deed. A Comedy, in three Acts, as performed at the Theatre Royal, Covent Garden. By Thomas Dibdin. 8vo. 2s. 6d. Longman. 1805.*

'MANIFOLD,' says Swift, 'have been the judgments which Heaven, from time immemorial, for the chastisement of a sinful people, has inflicted on whole nations: the plague, a pestilence, or famine, have often proved destructive calamities. Yet it has pleased Heaven to visit this country with a contagion more epidemical and consequently more fatal; we mean the woeful practice of *punning*:' of the enormity of which abomination, Mr. Dibdin, in this comedy, affords a striking instance. In order to deter him from this evil practice, we refer him to the third volume of Swift's works, p. 227, where he will meet with some true and dreadful examples of God's revenge against punsters. Let him beware of the fate which attended poor George Simmonds, the Turnstile shoemaker, and amend his evil ways.

ART. 28.—*The Cabinet; a comic Opera, in three Acts; first performed at the Theatre Royal, Covent Garden, on Tuesday, Feb. 9, 1802. By Thomas Dibdin. 8vo. 2s. 6d. Longman. 1805.*

CONSIDERING the present degeneracy of the stage, this piece is entitled to the approbation which it has received. It is indeed the only opera which has been at all tolerable since the appearance of the *Duenna*, with the exception, perhaps, of *Abroad and at Home*. Mr. Dibdin's *Cabinet*, like the ancient cabinets of France, is under the direction of the fair; consequently, it abounds with intrigues, plots, and gallantries. The story upon which it is founded, is taken from the old ballad called the *Golden Bull*.

ART. 29.—*To Marry, or not to Marry, a Comedy, in five Acts, as performed at the Theatre Royal, Covent Garden. By Mrs. Inchbald. 2d Edition. 8vo. 2s. 6d. Longman. 1805.*

TO Marry, or not to Marry? This indeed is a question of much importance, considering the days in which we live; a question on which much deliberation is necessary before a final decision be made. The hero of this piece, Sir Oswin Mortland, lived to the age of nearly forty years, an avowed woman-hater; he is very angry that his old uncle Darnley should talk to him of love and marriage, yet 'as his temper cannot bear continual irritation, he will at length comply with his request, to get rid of it for ever;' he, therefore, determines to marry Lady Susan Courtly, solely in compliance with his uncle's humour: 'for she is the same to him as her whole sex; he has no partiality to any one.' But before the day is fixed for the solemnization of his marriage, one Hester Ashdale, alias Lavensforth, not quite seventeen, meeteth his misogynous eye, which, after a short conversation, undergoeth a very considerable change; it becomes absolutely *oculus putris*; his heart too leapt from the freezing point to fever heat in a moment; from Lapland to the torrid

zone ; and Sir Oswin, after a few directions from the author—after a pause—after walking about in disquietude—a struggle—being impressed with surprise—alarmed—starting with horror—Sir Oswin, quantum mutatus ! takes her hand, and holds her tenderly in his arms ; being discovered in this delicate situation, he appears absorbed in thought ; and being questioned as to his reflections, he answereth, ‘ that though he liveth in this old world, a new one seems to have broken upon him ;’ yet after all his studies, his researches, his meditations, his zeal for the public good, he regrets his hard fate that he should be in love ; but comforts himself that ‘ if it must be so, it must, and he may as well submit :’ he then bids welcome to ‘ *all the tumultuous* passions at once, and declares that till he knew his little Hester, he never knew one *rapturous sensation* !!!’ This indeed is mighty fine ! It probably afforded ample scope for the talents of the actor ; but such beings as the above have no existence in nature ; they live only in the head of Mrs. Inchbald, who makes up by art and stage-manceuvres, for what she has denied of nature to her hero. We were much surprised that an audience could tolerate such rhapsodical indelicacies, and can only attribute the applauses which it received to the exertions of Kemble. As a composition, it is inferior to most of Mrs. Inchbald’s other performances, which have been chiefly distinguished by their not over-stepping the modesty of nature.

MISCELLANEOUS.

ART. 30.—*The Life of C. G. Lamoignon Malesherbes, formerly first President of the court of Aids, &c. Translated from the French by E. Mangin. 12mo. 2s. 6d. Longman. 1804.*

In a very unassuming form, this little volume presents a favourable indeed, but, we believe, a pretty just account of one of the most honest statesmen which France has ever produced. Malesherbes was appointed counsellor to the parliament of Paris at the early age of 24. In 1750, he succeeded his father as first president of the court of aids, and, during 25 years that he filled this office, exerted himself with great firmness to oppose the exactions of Farmers-General, and the despotic measures of court sycophants in every form. So troublesome was this court found by Lewis XV. that in 1771 it was abolished, and Malesherbes banished to his own country seat. In 1774, the court was restored by the well meaning Lewis XVI. and Malesherbes reinstated. In 1775, he was appointed minister of state, in which office he exerted himself with unceasing courage to reform abuses, to foster learning, and to redress the wrongs of the subject. At last, in 1776, after having in vain attempted to extend religious toleration to the French protestants, by giving legality to their marriages, &c. he resigned the helm. In 1786, he was again invited to the royal councils, and was again obliged to retire in consequence of the bold truths which he ventured to tell. At the trial of the unfortunate Louis XVI. he offered himself fearlessly as one of his advo-

cates, and was accepted. But his efforts to save his royal client only recoiled upon his own head, and Malesherbes soon after, with his daughter and his son-in-law, fell a sacrifice to revolutionary cruelty at the advanced age of 72; like many others, he at first hailed the revolution as the restitution of liberty, 'but the terrific events which ensued, dispelled the delusion.'

We could make several extracts with pleasure from this little piece of biography; but our limits permit us only to recommend the whole, as an exhibition of one of those rare characters, whom neither the 'vultus instantis tyranni,' nor the 'civium ardor prava jubentium' can deter from truth and justice. We cannot, however, deny ourselves the insertion of one anecdote of Louis XVI. A little before his trial, having requested Malesherbes, who it seems was a *philosopher*, to speak to a priest to attend him in his confinement, he added: "This is a very strange errand for a philosopher! for I know you are one; but if you should suffer, as I have done, and be doomed to die as I must die, I wish you the same sentiments of religion with myself: they would console you much more than any *philosophy*."

ART. 31. — *Exercises on the Globes; interspersed with some Historical, Biographical, &c. Information. By William Butler. 3d ed. 8vo. Longman. 1804.*

The didactic part of this little introductory work is well arranged and perspicuously expressed, and no small pains have evidently been bestowed in garnishing it with anecdote, miscellaneous information, and poetical extracts. The latter might, perhaps, here and there, be better selected: The name of Blackmore, for instance, struck us, as not likely to improve the taste of the rising generation of females. Upon the whole, Mr. Butler deserves well of the public for having prepared the cup of useful elementary knowledge, and at the same time tipped its rim with honey.

ART. 32. — *A practical Treatise on Brewing, adapted to the Use of private Families, and Publicans who brew their own Ale; with proper Directions for conducting each Process with certainty. The Directions are selected from Experiments made with upwards of 150 Brewings, wherein is shewn the Use of the Thermometer and Hydrometer, &c. &c. &c. By A. Shore, who has been Butler to Sir T. Broughton, Bart. near 20 years. 12mo. 6s. Longman. 1805.*

Our knowledge of the art of brewing is not sufficient to enable us to follow this author through the different processes of mashing, &c. His experience, we doubt not, qualifies him to give directions on this useful subject: but we think that more of those private families and publicans, to whom he recommends his treatise, would have been inclined to profit by his instructions, had he sold them at a more reasonable rate, and not charged six shillings for a thin duodecimo, printed on wretched paper. We are induced to suspect that

this brewer must have conceived too ardent an affection for the liquor he had made; that, like Pygmalion of old, he became enamoured of the work of his own hands, and after the exhaustion of many a quart, exclaimed, intoxicated at once with vanity and ale, 'What science is like unto the science of brewing: who shall pay too dear for a knowledge of it!'

ART. 53.—*Observations on the South Carolina Memorial, upon the Subject of Duelling; in a Letter to a Friend. By Posthumus. 8vo. 1805.*

This pamphlet does not appear to have ever been published, and it would have imported but little, if it had never been written. It is intended as a defence of duelling in general, and of Colonel Burr's conduct, in the affair with the late General Hamilton, in particular. Considered in this partial point of view, people on this side of the Atlantic will be but little interested in it; and as a literary performance, it has no intrinsic merit to recommend it to notice.

CORRESPONDENCE.

Our respect for the Rev. Mr. Girle induced us to be sorry at receiving his letter at the beginning of the present month. In expressing what he terms our 'three-fold admiration,' we were perfectly aware of the authority by which the story in question had been confirmed; but we are not in the habit of giving credit to absurd tales, because sanctioned by the testimony of a person who was once high-chancellor of Cambridge. We never doubted, moreover, that his performance had been actually preached; but need we remind him that many a composition is delivered from the pulpit, which has had but little title to the name of a 'sermon?' As to the last page of his letter, it is equally devoid of argument and wit; Mr. G. surely could not have imagined that the case he here brings forward, is parallel to that of which he complains. We beg leave to assure him that he does not appear to have the least turn for humour, and that unsuccessful attempts at facetiousness can be productive only of ridicule.

Mr. Law is informed that one of the books he speaks of, was sent to the Critical Review, before it came into our hands, and was not delivered up to us by our predecessors.—The 'Roman History' shall be noticed as soon as possible.

In informing 'Philotatos,' that 'the admission of letters on miscellaneous subjects is *not* consistent with our plan;' we must at the same time request of him to pay the postage of his letters, whenever he may wish to ask any questions in future.

ERRATUM in our last Number.

P. 133. l. 41. for *violentior* read *valentior*.